A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS to the Sixteenth Century, in their Treatises, Speeches, Letters, Prayers, &c. in their Prisons, or Exiles; at the Bar, or Stake, &c.

Collected out of

Ja: Hernaman

The Ecclesiastical Histories of *Eusebius, Fox, Fuller, Petrie, Scotland,*

And Mr. *Samuel Ward*'s Life of Faith in Death, &c. and Alphabetically disposed.

James By T. M. M. A. Hernaman

Hebr. 12.1. *Wherefore seeing we also are compassed about with so great* a Cloud of Witnesses, *let us run with patience the race, that is set before us.*

James 5.10. *Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction and patience.*

London, Printed for the Author, and are to be sold by *Robert Boulter* in Saint *Paul*'s Church-yard. 1665.

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18
JUL
1925
OXFORD

Gentle Reader,

THou art desired to take notice, that through the transposing of some Leaves of the *Manuscript*, the Authour living far distant, there hath been committed an Errour at the Press, in Mr. *John Bradford*'s Letters, beginning at *Page* 44. *Line* 26. immediately before Mr. *John Brown*. Wherefore thou art entreated to turn to *Page* 68. *Line* 6. and read to *Page* 71. *Line* 26. and so the Mistake will be rectified.

Renowned Mr. *Samuel Ward* of *Ipſwich* gives the following teſtimony to the living ſpeeches of dying Chriſtians, which he collected.

AS for their laſt Speeches and Apothegms, pity it is no better mark hath been taken, and memory preſerved of them. The choice and prime I have culled out of ancient Stories and later Martyrologies, Engliſh, Dutch, and French. The profit and pleaſure hath paid me for the labour of Collecting, and the like gain (I hope) ſhall quit the coſt of thy Reading. ---- By theſe, which are but an handful of Chriſts Camp-Royal, it ſufficiently appears, they had their Faith freſh and lively in the face of their grand Enemy, Death; and by vertue of their Faith, their Spirits, Wits and Tongues, untrombled, and undiſmayed.

The learned and ingenious Author of the Preface to Mr. *Frith*'s Treatises of preparation to the Cross (under the Title of *Vox Piscis*, or the *Book-Fish*) gives the following Testimony to several of the remarkable passages in this Collection.

PErhaps unto some Palats no Lequor seemeth desirable, but that which hath a delicious tang of the curiosity of these later Times, both for method and stile. For my part I say with the words in the Gospel, Luke 5.39. The old Wine is better. *And accordingly contemplating and comparing the devout Discourses written in our Language upon the breaking forth of the Light of Reformation, I am far more deeply taken with the solid simplicity and powerful Spirit, which methinks I find in the Writings of those Confessors and Martyrs, who watered the Garden of Reformation with their own blood in this Land, then with the more elaborate and artificial compositures, written more lately in the Times of our Peace. Who in reading the Letters and Ghostly Meditations of blessed* Bradford, Taylor, Philpot, &c. *yea even of other their Brethren less learned, that wrote and spake with that Hand, Heart, and Breath, which they were most ready to yield up for the testimony of the Truth, doth not therein perceive that lively warmth of holy zeal, which is able to awake even a dull and sleepy soul? Among which Martyrs, as this worthy* Frith *is one of the first for antiquity, so well may he be in the foremost rank for comfortable exhortation and soundness of Doctrine.*

The

The Collectors Preface.

THe Speeches of dying men are remarkable; the Speeches of dying Christians are much more remarkable; How remarkable then are the Speeches of dying Witnesses for Christ? It is rationally expected that dying men, much more that dying Christians, and most of all that dying Witnesses for Christ should speak best at last. It is their last. And the Sun shineth brightest at setting. They are immediately to give in their last account. They are upon the borders of Eternity. And the motions of Nature are more intense, as they draw nearer the Center. To be sure, Saints are most heavenly, when neerest Heaven. Rivers, the nearer the Sea, the sooner are met by the Tide. We have good Scripture-ground to expect that dying Christians, especially dying Witnesses for Christ, should have extraordinary assistances from on high for their last Discourses: That the Wine of the Spirit should be strongest in them at their last. They have Gods Word for it, *That in that hour it shall be given them, what they shall speak:* for it is not they that speak, but the Spirit of their Father.

These are the last words of David, 2 Sam. 23. 1

Mat. 10. 19.

One observeth that when *Stephen* was to deliver his last speech, and to suffer, he was filled with the Holy Ghost, so that all that sate in the Council, *Acts 6.5.* looking stedfastly on *Stephen*, saw his face, as if it had been the face of an Angel. His soul was so warmed by the love of God, that he looked both his Adversaries and the tempestuous approaching Storm out of countenance. When he was stoned he got a larger sight. He saw the Heavens opened, and his Majestick Glorious Master, the light-giving *Act.7.55* Diamond of Heaven, standing at his Fathers right hand. And this he got, no doubt, as for himself, so to hearten all those that were to come after, he being the first Martyr after Christ. Hence it hath been often found, that their last Speeches have been Oraculous and Prophetical. *Zenophon* personates *Cyrus* as inspired, whilst he is breathing out his last requests. The nearer we return to the Original Divinity (as *Plotinus* speaketh) the more Divine we grow. One observeth from a Scripture instance, That what hath been asserted by dying Witnesses, hath most speedily come to pass. *Za-* *2 Chr.24.* *chariah* told the children of Israel, *Because ye have* *20,24.* *forsaken the Lord, he hath also forsaken you.* For this he was immediately stoned, and the Lord sealed his Word very speedily afterwards; *For the Assyrians coming with a small company against them, the Lord delivered a very great multitude into their hands, and so with ut delay in their sight sealed the words of his dying Witness* Zachariah. And why his word sooner then *Isaiah's*, *Jeremiah's*, *Ezekiel's*? &c. By them he pleaded much longer with his Apostatizing Church. I know none but this: It was the Lords pleasure; and to shew his respect to dying Witnesses, that he would have what they say taken

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special notice of. It may be, that he might shew, that whatever fail, the words of dying Witnesses shall not fall to the ground. It is true, we must not lay such weight upon these sayings, as we must lay upon Scripture prophesies; for though such sayings may be true prophesies, yet we are not infallibly assured that these are prophesies, till they be accomplished: yet their sayings, while dying for and in the Lord, do give good encouragement to them that remain alive, and so to be much esteemed by them; whether they respect the honour of God, or the good of souls. 1 *Pet.* 1. 9

The last Speeches of Christs dying Witnesses, have extorted even from Heathens acknowledgments to the honour of God, that truly the Christians God is a great God: yea, by them sinners have been converted. *Justin Martyr* and others by observing the end the Martyrs made, were brought out of love with the wayes of sin, and in love with the wayes of holiness. Vere magnus est Deus Christianorum Calocerius

These Speeches (here collected) are called *Swanlike Songs* for their remarkableness, *A Cloud of Witnesses*, and *The Sufferers Mirrour* for their usefulness. The Israelites found not onely comfort in the shadow of the Cloud in the Wilderness, but a directive vertue therein, they were led by it. There is a double power in such instances both to Comfort, and to Assimulate. To see that others have suffered worse is no small comfort to Sufferers. *Jacob's* Sheep conceived according to the colour of the Rods, that lay in the Troughs. Our conceptions will be like our visions: like the examples that are set before our eyes. Here (as in a Glass) even the best may see their spots; and all, especially Sufferers, may learn how to dress themselves for death. Solamen miseris, &c. 1 *Cor.* 10. 13.

death. How can the best of us read these passages, without shame for our low attainments, for our little proficiency in the School of Christ? How unlike are our faces to the faces in this Mirrour? How self-denying were they? How selfish are we? How crucified to the world were they? How much glued thereunto are we? How easie was it for them to chuse the greatest Sufferings, rather then the least Sin? How hard is it for us not to chuse the greatest Sin, rather then the least Suffering? How willing were they to part with all for Christ? How unwilling are we to part with littles for Christ? What an honour did they esteem it to suffer for Christ, to be chain'd, to be whipt, to be wrackt, to be halter'd, to be stak'd for Christ? Have we such esteems of sufferings for Christ, and of such sufferings? Are not we ashamed of our glory? How patient were they under the greatest tortures? How impatient are we under very little troubles? How hot was their love to Christ, his Truths, Ordinances, People? How cold is ours? How zealous were they for the Honour of God? How luke-warm are we? How magnanimous were they? How cowardly and dastardly are we? How humble were they? How proud are we? How broken-hearted were they? How hard-hearted are we? What sympathizing spirits had they? How little fellow-feeling is there now among Christians? How active were they for the glory of God, and good of souls under their sufferings? How slothful are we? And how little do we for either under our sufferings? How strong was their Faith? How weak is ours? How fearless were they of man, who can only kill the body? How fearful are we? How many of these Worthies attained unto Assurance, and had their Evi-

Evidences for Heaven clear? How are the most of us in the dark, as to an interest in God, and a right and title to Glory? How willing and desirous were they to die, even a violent death? How loth are we to die, even a natural death? How did they without the least fear play on the hole of this Asp, and with much courage put their hand into the Den of this Cockatrice? But how doth the fear of this King of Terrors make us subject to bondage? Thus they are useful to shame us: They are also usefull to prepare us to die, especially a violent death. Such examples chalk the way more plainly, then bare direction: These encourage more heartily: these perswade more powerfully: these chide unbelief with more authority. I beseech you all, who are the Lords people, (said one lately) not to scare at suffering for the interests of Christ; because of any thing you may see fall out in these days, as to the sufferings of his Servants: but be encouraged to do and suffer; for I assure you, in the Name of the Lord, he will bear all your charges. I do again assure you, in his Name, he will furnish all your expences, and bear all your charges. Mr. *Rough* learn'd the way to Martyrdome by seeing and hearing *Austo* at the Stake in *Smithfield*.

Longum iter per præcepta, breve & efficax per exempla, *Seneca.*

Coming from his burning, and being askt where he had been, he made answer, There where I would not but have been for one of mine eyes: & would you know where? Forsooth, I have been to learn the way. And soon after he followed him in the same place and the same kind of death. Now if one president made him so good a Scholar; what Dullards and Non-proficients are we, if such a Cloud of Instances work not in us a chearful ability to expect and encounter the same adversary, so often foiled before

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our eyes? I shall detain thee no longer from seeing these rare sights, but now invite thee in the words of *Rev.*6.7. The good Lord adde his blessing, that thine eye may affect thy heart, and that these Remarkable passages may be thus usefull to all our souls, and that the Cloud of Witnesses may not be a standing Witness against any of us. *Farewell.*

Ἔρχου καὶ ἴδε, Come and see.

To

To the Reader.

Reader,

THe life present is onely preparative to that to come, as the *hidden* life in the *womb* to the more *perfect* and *noble* life in the *world*, 1 *Col.*12. Salvation is not instantaneous. The Heirs of Glory make their gradual approaches to it, and enter upon their Inheritance by degrees, *Rom.*13.11. And the nearer they come to Heaven, the more heavenly their Spirits are. Could a man but hear the last breathings and whispers of dying Saints, how would he melt and ravish? Like the Sun they appear most great and glorious at setting. God often leads them to the top of *Pisgah*, whence they have a prospect of *Canaan*, a little before they enter in to possess it.

But although God doth frequently indulge those that die *in the Faith* of Christ with rare and excellent visions of Christ, yet ordinarily those that die *for Christ* as well as in Christ, have a *Benjamin's* portion in comparison of their Brethren. There is a joy proper to Martyrs, which is bestowed upon them as an *honorarium*, partly to *reward* their faithfulness in trials *past*; and partly to *encourage* them to break through the difficulties which yet remain.

In these joyes Heaven is let down to Earth, glory antedated, and a short salvation here obtained, 1 *Pet.*1.8. During the continuance of this glorious frame, they are acted above the ordinary rate of

of man, which makes the world ſtand at gaze, an all that behold them to admire at them. Their aſpe is rather *angelical* then *humane*, *Acts* 6.15. and the ſeem no longer fit to be *reckoned* to the Tribe o mortalls on Earth, but rather *ranked* with the glo rious Saints and Seraphims in Heaven; they no lon ger wrap themſelves up in their garment of fleſh but the onely ſtrife among them ſeems to be wh ſhall firſt caſt it off, to put on the garments of glor prepared for them.

Reader, wouldſt thou ſee ſome of theſe *Earth Angels?* men that are a little *too low* for *Heaven*, an much *too high* for *Earth*. Wouldſt thou ſee poo frail Creatures trampling the World under thei feet, and with an holy ſcorn ſmiling at the threa of *Tyrants*, who are the terrors of the mighty i the Land of the Living? Wouldſt thou ſee ſhack led *Priſoners* behave themſelves like *Judges*; an *Judges* ſtand like *Priſoners* before them? Would thou ſee ſome of the rare *exploits* of *Faith*, in it higheſt elevation immediately before it be ſwallow ed up in the beatifical viſion? To conclude, Would thou ſee the heavenly *Jeruſalem* pourtraied o Earth, as the earthly *Jeruſalem* once was upon Tile, *Ezek.*4.1. And wouldſt thou hear the melo dious voices of aſcending Saints, in a raviſhing con ſort, ready to joyn with the heavenly *Chorus*, i their raviſhing Hallelujahs? Then draw near come and ſee. If thou be a man of an heavenly Spi rit, here is brave and ſuitable entertainment for th ſpirit. And after thou haſt converſed a while wit theſe excellent Spirits, it may be thou wilt judg as I do, That dead Saints are ſweeter Companion (in ſome reſpects) for thee to converſe with, the thoſe that are living. And when thou ſhalt ſee th *magnificent* acts of their Faith, their invincible *pati*

ence, their flaming love to Christ, their strange contempt of the World, their plainness and simplicity in the profession of the Gospel, and their fervent love to each other; thou wilt mourn also with me to consider the scandalous and shamefull relapse of Professors from these glorious heights, and to think how many degrees these Graces are gone back in the souls of Professors, as the Sun upon the Dial of *Ahaz*.

The Judicious Collector hath gathered this Posie from the Martyrs Graves, bound up in an excellent method, and presented it to thee. Here thou hast the Cream of the larger *Martyrologies* scum'd off, the very Spirits of them extracted, which is more *cheap* and less *tiresome*. He intends if God permit a Second Part speedily. And I assure thee he is a Person singularly qualified for the Work, having both Materials and Judgement to dispose his Collections. Bless God for such profitable Instruments, and improve their Labours. Such a Book hath been long desired, many have attempted it, but every one hath not that Furniture of Books and Parts for it. *Solomon* detecting some of those artifices which the Buyer useth in Trading, *Prov.* 20. 14. detects this as one, *It is naught, it is naught* (*saith the Buyer*) *i. e.* he disparageth the Commodity, to beat down the price, *but when he is gone he boasteth.* I am mistaken if thou also do not boast of thy pennyworth in this Book when thou art gone and hast well perused it, that it may reach the end upon thy heart for which it is designed, is the desire of thy Friend to serve thee,

J. F.

The

The Books Poetical Prologue.

I Tell their death's, who dying, made Death yield,
By Scriptures sword, and Faith's unbattered shie'd.
Their number's numberless who ran to die
Under their Saviour's Standard valiantly.
More Saints ten Tyrant Emperours did slay,
Then for a year, Five thousand to each day.
Since Jesu tes from th' infernal Lake did rise,
More then Eight hundred thousand lost their lives
In Thirty years. Bloody Duke d' Alva will'd
In Six years Eighteen thousand to be kill'd.
In Henry's *and in* Mary's *Bloody Reign*
Eight thousand have inhumanely been slain.
Twelve thousand and seven hundred more were Stockt,
Or Whipt, or Wrackt, or else Exil'd, or Mockt.
I onely promise many a Swan-like Song;
Read them, and beg of God with Heart and Tongue,
That as the Vine, that's cut, and prun'd bears more
In one year, then it did in three before;
So may Christs Vine: And may the Saints of God
(As Cammomile) grow better being trod.
And may Christs Sufferers in like cases find
The Living God as near, as true, as kind
As these have found; and learn Sin more to fear,
Then parting with what er'e they count most dear.

Swan-

Swan-like SONGS.

A.

Adrian.

Adrian's wife seeing the Coffin hooped with Iron, wherein she was to be buried alive, spake thus, Have you provided this Pasty-crust to bake my flesh in? *Wards* life of faith in death, *pag.* 160.

Agnes.

Agnes a Roman Martyr, contemning all threats of tortures, was assaulted as to her chastity. To the lascivious Wretch she said, Thou shalt willingly bathe thy sword in my blood, if thou wilt, but thou shalt not defile my body with filthy lust, do what thou canst. Hereupon his eyes were struck out by a flame of fire, like unto a flash of lightning, and upon her prayer he was restored to sight again. When she saw a sturdy cruel fellow (to behold) approaching with a naked sword in his hand; I am now glad (said she) and rejoyce more, that such an one as thou, a stout, fierce, strong, and sturdy Souldier art come, then if one more feeble, weak, and faint-hearted should come. This, even this is he, I now confess, that I do love: I will make haste to meet him, and will no longer protract my longing desire. *Fox's* Acts and Monumens, *&c. Vol.* 1. *pag.* 122.

Albane.

Albane (*England*'s Proto-Martyr) delivered up him- *Fox. Vol.* 1. *pag.* 114.

himself to the Souldiers instead of *Amphibolus*, who had converted him to Christianity, after he had fled to his house for refuge, and being bound, was carried before the Judge, who at that time was sacrificing to his Idols. The Judge perceiving the fraud, told *Albane*, Forasmuch as thou hadst rather convey away the Rebel and Traytor to our gods, then deliver him up to the Souldiers, that he might undergo due punishment for blaspheming our gods; look what torments he should have suffered, if he had been taken, the same shalt thou suffer, if thou refuse to practise the Rites of our Religion. *Albane*, notwithstanding his threats, told him plainly to his face, that he would not obey his command. Then said the Judge, of what House and Stock art thou? *Albane* answered, It matters not of what Stock I am; but if thou desirest to know my Religion, be it known unto thee, I am a Christian, &c. Then the Judge demanded his name: my Parents (said he) named me *Albane*; and I honour and worship the true and living God, that made all things of nothing. The Judge told him, If he would save his life, he must come and sacrifice to their gods. *Albane* answered, The sacrifice that you offer to the Devil profits you nothing, but rather purchaseth for you eternal pains and Hell fire. The Judge commanded him to be beheaded. The Executioner, observing his faith and fervent prayers, fell down at his feet, casting from him the sword, desired rather to be executed for, or with him, then to do execution upon him; yet afterwards another gave the fatal blow.

Alcock.

Fox, *Vol.* 3. *pag* 883. *Constable Rolf* (*John Alcocks* Master) having bail'd his Servant, said unto him, I am sorry for thee; for

for truly the Parson will seek thy destruction: Sir (said *A'cock*) I am sorry I am a trouble to you; as for my self I am not sorry, but I do commit my self into Gods hands, and I trust he will give me a mouth and wisdome to answer according to right. Yet (said *Ralph*) take heed of him, he is a blood-sucker, *&c.* I fear not (said *A'cock*) he shall do no more to me then God will give him leave; and happy shall I be, if God will call me to die for his Truths sake.

In his first Letter to *Hadley* he writes thus: O my Brethren of *Hadley*, why are ye so soon turned from them, which called you into the Grace of Christ, to another Doctrine? ---- Though those should come unto you, that have been your true Preachers, and preach another way of salvation, then by Jesus Christs death and passion, hold them accursed: yea, if it were an Angel came from Heaven, and would tell you that the sacrifice of Christs body upon the Cross once for all, were not sufficient for all the sins of all those that shall be saved, accursed be he. ---- Why cometh this plague upon us? Cometh not this upon thee, because thou hast forsaken the Lord thy God? Thine own wickedness shall reprove thee, and thy turning away shall condemn thee, that thou mayest know how evil and hurtful a thing it is, that thou hast forsaken the Lord thy God.

Algerius.

Pomponius Algerius, whilst he was a Prisoner at *Venice*, before he was burnt at *Rome*, writ thus in his comfortable Letter to the Christians, departed out of *Babylon* into Mount *Sion*. To mitigate your sorrow, which you take for me, I cannot but impart unto you some portion of my joyes, which I feel, to the intent you may rejoyce with me. ---- I

Fox, *Vol.* 2. *pag.* 181.

ſhall utter that, which ſcarce any will believe: I have found a neſt of honey, an honey-comb in the entrails of a Lion. In the deep dark Dungeon I have found a Paradiſe of pleaſure. In the place of ſorrow and death, tranquility of hope and life: where others do weep, I do rejoyce; when others do ſhake and tremble, there I have found plenty of ſtrength and boldneſs: in ſtrait bands, and cold irons I have had reſt: Behold he that was once far from me, now is preſent with me; whom once I could ſcarce feel, I now ſee moſt apparently; whom once I ſaw afar off, now I behold near at hand, whom once I hungred for, the ſame now approacheth and reacheth his hand unto me; he doth comfort me, and heapeth me up with gladneſs; he driveth away all bitterneſs; he miniſtreth ſtrength and courage, &c. ---- O how eaſie and ſweet is the Lords yoke! Learn, ye well-beloved, how amiable the Lord is, how meek, and merciful, who viſiteth his ſervants in temptations; neither diſdaineth he to keep company with us in ſuch vile and ſtinking Caves. Will the blind and incredulous world (think you) believe this? or rather will it not ſay thus? No, thou wilt never be able to abide long the burning heat, the pinching hardneſs of that place, &c. The rebukes and frowning faces of great men how wilt thou ſuffer? Doſt not thou conſider thy pleaſant Countrey, the Riches of the World, thy Kinsfolk, the delicate pleaſures and Honours of this life? Doſt thou forget the ſolace of thy Sciences, and fruit of all thy Labours? Wilt thou thus loſe all thy labours, which thou haſt hitherto ſuſtained? Finally, feareſt thou not death which hangeth over thee? O what a fool art thou, which for one words ſpeaking mayeſt ſalve all this and wilt not! But now to

anſwer;

anſwer: Let this blind world hearken to this again, What heat can there be more burning, then that fire which is prepared for thee hereafter? What things more hard, and ſharp, and crooked then this preſent life which we lead? What thing more odious and hateful then this world here preſent? And let theſe worldly men here anſwer me. What Countrey can we have more ſweet then the Heavenly Countrey above? What treaſures more rich or precious then everlaſting life? and who be our Kinſmen but they which hear the Word of God? Where be greater riches or dignities more honourable then in Heaven. And as touching the Sciences, let this fooliſh world conſider, Be not they ordained to know God? whom unleſs we do know, all our labours, our night-watchings, our ſtudies, and all our enterpriſes here ſerve to no purpoſe, all is but labour loſt. Furthermore let the miſerable worldly men anſwer me. What remedy or ſafe refuge can there be unto him who lacks God, who is the life & medicine of all men, & how can he be ſaid to fly from death, when he himſelf is already dead in ſin? If Chriſt be the way, verity & life, how can there be any life without Chriſt? The ſolel heat of the Priſon to me is coldneſs; the cold winter to me is a freſh ſpring in the Lord. He that feareth not to be burned in the fire, how will he fear the heat of weather? Or what careth he for the pinching froſt, which burneth for the love of the Lord? The place is ſharp and tedious to them that be guilty, but to the innocent it is melliſluous. Here droppeth the delectable dew, here floweth the pleaſant *Nectar*, here runneth the ſweet milk, here is plenty of all good things. ----In this world there is no manſion firm to me, and therefore I will travel up to the New *Jeruſa-*

lem, which is in Heaven, and which offereth it self to me without paying any Fine or Income.----I have travelled hitherto, laboured, and sweat early and late, watching day and night, and now my travels begin to come to effect.----What man can now cavil, that these our labours are lost, which have followed and found out the Lord and Maker of the World, and which have changed death with life?----If to die in the Lord be not to die, but to live most joyfully, where is this wretched worldly Rebel, which blameth us of folly, for giving away our lives unto death? O how delectable is this death to me! to taste of the Lords Cup. ----I am accused of foolishness, for that I do not rid my self out of these troubles, when with one word I may. But doth not Christ say, *Fear not them which kill the body, but him which killeth both body and soul; and whosoever shall confess me before men, him will I also confess before my Father which is in Heaven; and he that denieth me before men, him will I also deny before my Heavenly Father.* Seeing the words of the Lord be so plain, how, or by what authority will this wise Counsellor approve this his counsel which he doth give? God forbid that I should relinquish the commandements of God, and follow the counsels of men; for it is written, *Blessed is the man that hath not gone in the way of sinners, and hath not stood in the counsel of the ungodly*, &c. *Psal.* 1. 1. God forbid I should deny Christ, where I ought to confess him; I will not set more by my life, then by my soul; neither will I exchange the life to come for this world here present.----

This Letter he underwrit thus;

From the delectable Orchard of Leonine *Prison*, 12 *Calend. Augusti.* An. 1555.

Allen.

Allen.

Sir *Edmond Tyrrel* bidding *Rose Allen* to give her Father and Mother good counsel, that they might become good Catholicks; Sir (said she) they have a better Instructour then I, for the Holy Ghost doth teach them, I hope, who I trust will not suffer them to erre. Thereupon the Knight said, It is time to look to such Hereticks. Sir (said she) with that which you call Heresie, do I worship my Lord God. Then I perceive (said *Tyrrel*) you will burn with the rest for company. No Sir (said she) not for company, but for my Christs sake, if so I be compelled, and I hope in his mercies if he call me to it, he will enable me to bear it. To try her *Tyrrel* burnt the wrist of her hand with a candle, till the very sinews crackt asunder, saying often to her, What, whore, wilt not thou cry? To which she answered, That she had no cause she thanked God, but rather to rejoyce; You (said she) have more cause to weep then I, if you consider the matter well. At last she said, Sir, have you done what you will do? He answering, yea, and if thou think it be not well, then mend it. She replied, Mend it! Nay the Lord mend you, and give you repentance, if it be his will; and now if you think it good to begin at the feet, and burn the head also. She being asked by one, how she could abide the painful burning of her hand; She said, at first it was some grief to her; but afterward the longer she burned, the less she felt, even well near none at all. Fox Vol. 3. pag. 830.

A'mondus.

My Body dies (said *A'mondus a Vita*) my Spirit lives. Gods Kingdome abides ever, God hath now given me the accomplishment of all my desires. Ward, &c. pag. 159.

Aloſt.

Fox *Vol.* 3. *Cont. p.* 34. *Francis d' Aloſt*, a Cutler in *Flanders*, being conducted to Priſon, ſaid, Now you have taken me, you think to deprive me of life, and thereby to bring great damage to me; but you are deceived, for it is all one, as if you took counters from me to fill my hand with a great ſum of gold. As he went to ſuffer, he uſed that ſpeech of the Apoſtle St. *Peter*, *I muſt now ſhortly put off this my earthly tabernacle*, 2 Pet. 1. 10. *which the love of Jeſus my Lord conſtraineth me to do*, 2 Cor. 5. 14.

Amachus.

Ward, *pag.* 141. Turn (ſaid he) the other ſide alſo, leaſt raw fleſh offend you.

Ambroſe.

Ward, *pag.* 139, 140. I have not ſo lived (ſaid he) that I am aſhamed to live longer, nor yet fear I death, becauſe I have a good Lord.

To *Caligon* (*Valentinians* Eunuch) threatning death, he ſaid, Well, do you that which becomes an Eunuch, I will ſuffer that which becomes a Biſhop.

Andrew.

Fox, *Vol.* 1. *pag.* 43. When the Proconſul threatned *Andrew* the Apoſtle with the Croſs, if he left not off his preaching; I would never (ſaid he) have preached the Doctrine of the Croſs, if I had feared the ſuffering of the Croſs.

When he came to the Croſs on which he was to be crucified, he ſaid, O Croſs moſt welcome, and long look'd for, with a willing mind joyfully I come to thee, being the Scholar of him that did hang on thee; welcome O Chriſt longed and looked for; I am the Scholar of him that was crucified, long have I coveted to embrace thee, in whom I am what I am.

Ward, *pag.* 138.

Anvil.

Anvil.

Frederick Anvil of *Bearne*, to the Friers that wil- Ward, pag:
led him to call on the Virgin *Mary*, three times 156.
repeated, Thine O Lord is the Kingdome, thine is the power and glory for ever and ever; Let us fight, let us fight, Avant, Satan, avant.

Apprice.

Bonner asking *John Apprice* what he thought of Fox, *Vol.* 3.
the Sacrament of the Altar; he answered, The *pag.* 700.
Doctrine you teach is so agreeable to the world, and embraced of the same, that it cannot be agreeable to the Word of God.

Ardley.

John Ardley being urged by *Bonner* to recant, Fox, *Vol.* 3.
cried out, If every hair of my head were a man, I *pag.* 253.
would suffer death for my Religion.

Being again sollicited to recant; No, God forbid (said he) that I should do so, for then I shall lose my soul.

Arethusius.

Marcus Arethusius having at the command of Fox, *Vol.* 1.
Constantinus pulled down a certain Temple, dedi- *pag.* 128.
cated to Idols, and instead thereof built up a Church, where the Christians might congregate; under *Julianus* he was beaten, cast into a filthy sinck, put into a basket anointed with honey and broth, hung abroad in the heat of the Sun, as meat for Wasps to feed on, hereby it was hoped he would be enforced either to build up again the Temple which he had destroyed, or else give so much money as would pay for the building of the same. This good man whilest he hung in the basket, did not onely conceal his pains, but derided those wicked instruments of his torments, calling them base, low, terrene people, and himself exalted, and set on high, when they told him they would

would be contented with a small sum of money from him: He said, It is as great a wickedness to confer one half-penny in case of impiety, as if a man should bestow the whole.

Askew.

Mrs. *Jane Askew* being called by the Bishop of *Winchester*, a Parrot, told him, that she was ready to suffer not onely his rebukes, but all things that should follow besides; yea, and all that gladly.

To her Confession in *Newgate* she thus subscribed; *Written by me* Jane Askew, *who neither wish death, nor fear its might, and as merry as one bound towards Heaven.*

In her Confession of her Faith she saith, Though God hath given me the bread of adversity, and the waters of trouble, yet not so much as my sins have deserved.

When *Nicholas Sharton* counselled her to recant, as he had done, she said, It had been good for him never to have been born.

In an Answer to a Letter of Mr. *Lucell's*, she writ thus; *O Friend, most dearly beloved in God, I marvail not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord I desire you not to believe of me such weakness, for I doubt not but God will perform his work in me, like as he hath begun.*

When *Wrisley* Lord Chancellor sent to her Letters at the Stake, offering her the Kings pardon, if she would recant; she refusing once to look upon them, gave this answer: That she came not thither to deny her Lord and Master.

Attalus.

Ward, *pag.* 240. He answered to every question, I am a Christian. Being fired in an iron Chain; Behold (said he) O you *Romans*, this is to eat man's flesh,

flesh, which you falsly object to us Christians.

Audebert.

Blessed be God (said *Anne Audelert* of *Orleance*) for this Wedding Girdle (meaning the Chain) my first marriage was on this Lords Day, and now my second to my Spouse and Lord Christ shall be on the same. Ward, *pag.* 154.

Augustine.

Boughs fall off trees (said he) and stones out of buildings, and why should it seem strange that mortal men die? Ward, *pag.* 140.

Austin.

Austine a Barbar, born about *Hennegow* in *Germany*, as he was led to execution, being desired by a Gentleman to have pity upon himself, and if he would not favour his life, yet that he would favour his own soul: He answered, What care I have of my soul, you may see by this; that I had rather give my body to be burned, then to do that thing that were against my conscience. Fox, *Vol.* 2. *pag.* 124.

B

Babilas.

Babilas Bishop of *Antioch*, being cast by *Decius* into a filthy stinking Prison for the name of Christ, with as many irons as he could bear, intreated his Friends (that visited him) that after his death they would bury with him the signs and tokens of his valour, meaning his bolts and fetters. St. Chrysost. *cont.* Gentiles.

Now (said he) will God wipe away all tears, and now I shall walk with God in the land of the living. Ward, *pag.* 141.

Bainham.

Mr. *James Bainham*, when he repented of his Recantation in *Austin*'s Church in *London*, He declared Fox, *Vol.* 2. *pag.* 300.

clared openly with weeping eyes, that he had denied God, and prayed all the people to beware of his weakness, and not to do as he did; For (said he) If I should not return again unto the truth, this Word of God (he having a New Testament in his hand) would damn me both body and soul at the Day of Judgement. He perswaded them to die by and dy, rather then to do as he did; for he would not feel such an hell again for all the worlds good.

When he was at the Stake in the midst of the flaming fire, which had half consumed his Arms and Legs, he spake these words; O ye *Papists*, Behold, ye look for miracles, and here now you may see a miracle; for in this fire I feel no more pain, then if I were in a Bed of Down, it is to me as a Bed of Roses.

Barlevil.

Ward, *pag.* 162. *John Barbevil* said to the Friers that called him ignorant Ass; Well, Admit I were so, yet shall my bloud witness against such Balaams as you be.

Bale.

Mr. *John Bale* in his excellent Paraphrase in *Apocalyps.*

See the image of both Churches printed 1550. In his Preface----He that will live godly in Christ Jesus, and be a patient sufferer; he that will stand in Gods fear, and prepare himself to temptation; he that will be strong when adversity shall come, and avoid all assaults of Antichrist and the Devil, let him give himself wholly to the study of this prophesie----He that knoweth not this Book, knoweth not what the Church is, whereof he is a member.----It containeth the universal troubles, persecutions and crosses, that the Church suffered in the Primitive Spring, what it suffereth

now,

now, and what it shall suffer in the later Times, by the subtilties of Antichrist and his Followers, the cruel Members of Satan; and it manifesteth what Promises, what Crowns, and what Glory the said Congregation shall have, after this present Conflict with the Enemies, that the promised Rewards might quicken the hearts of those that the Torments feareth. ---- Unto St. *John* were these Mysteries revealed, when he was by the Emperor *Domitianus* exiled for his Preaching, into the Isle of *Patmos*, at the cruel Complaints of the Idolatrous Priests and Bishops, and by him writ and sent out of the same exile into the Congregations. ---- The Contents of this Book are from no place more freely and clearly opened, nor told forth more boldly, then out of exile. ---- Flattery dwelling at home, and sucking there still his Mothers breasts, may never tell out the truth, he seeth so many dangers on every side, as displeasure of Friends, decay of Name, loss of Goods, offence of Great men, and jeopardy of Life, *&c.* The forsaken wretched sort hath the Lord provided alwayes to rebuke the world of sin, hypocrisie, blindness; for nought is it therefore that he hath exiled a certain number of believing Brethren the Realms of *England*, of the which afflicted Family my faith is that I am one. Whereupon I have considered it is no less my bounden duty, under pain of damnation, to admonish Christs flock by this present Revelation of their perils past, and dangers to come for contempt of the Gospel, which now reigneth there above all in the Clergy. ---- Graciously hath the Lord called them, especially now of late, but his voice is nothing regarded. His Servants have they imprisoned, tormented, and slain, having his Verity in much

much more contempt then before. We looked for a time of peace, (saith the Prophet *Jeremiah*) and we fare not the better at all; we waited for a time of health, and we find here nothing else but trouble. And no marvel, considering the Beasts head that was wounded, is now healed up again so workmanly, as *Rev.* 13. mentioneth. The abominable hopocrisie, idolatry, pride, and filthiness of those terrible termagaunts of Antichrists holy houshold, those two-horned Whoremongers, those Conjurers of *Egypt*, and lecherous Locusts, leaping out of the bottomless Pit, which daily deceive the ignorant multitude with their Sorceries and Charms, must be shewed to the World to their utter shame and confusion. ---- To tell them freely of their wicked works by the Scriptures, I have exiled my self for ever from mine own native Countrey, Kindred, Friends, Acquaintance, (which are the great delights of this life) and am well contented for the sake of Christ, and for the comfort of my Brethren there, to suffer poverty, penury, abjection, reproof, and all that shall come beside.---- Here are we admonished before-hand of two most dangerous evils; neither to agree with those Tyrants, that wage war with the Lamb in his elect Members, nor yet to obey those deceitful Bishops, that in hypocrisie usurp the Churches Titles. ---- Of those hath our heavenly Lord premonished us in this heavenly work of his, and graciously called us away from their abominations, lest we should be partakers of their sins, and so receive of their plagues. If we unthankfully neglect it, the greater is our danger.----

Barlaam.

Fox, *Vol.* 1. *pag.* 118. Ward, *pag.* 141.

He holding his hand in the flame over the Altar, sung that of the Psalmist, *Thou teachest my hands to war, and my fingers to fight.* *Barns.*

Barnes.

I have been reported (said Dr. *Barnes* at the Stake) to be a Preacher of Sedition, and disobedient to the Kings Majesty; but here I say to you, that you are all bound by the command of God, to obey your Prince with all humility, and with all your heart; and that not onely for fear of the sword, but also for conscience sake before God: Yea, I say further, If the King should command you any thing against Gods Law, if it be in your power to resist him, yet may you not do it. Fox, *Vol.* 2. *pag.* 527.

Basil.

When *Valens* the Emperour sent his Officers to him, seeking to turn him from the Faith: And first of all great preferments were offered him; *Basil* rejected them with scorn: Offer these things (said he) to Children. When he was afterwards threatned grievously; Threaten (said he) your Purple Gallants, that give themselves to their pleasures. Burroughs *in* Mose Self-dedal, *pag.* 1

When the Emperors Messenger promised him great preferment, Alas, Sir, (said this Bishop of *Cæsarea*) these speeches are fit to catch little Children, that look after such things; but we that are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths, rather then to suffer one syllable or tittle of the Scripture to be altered. Clarks Lives, *Part* 1. *pag.* 101.

When the Emperour threatned to banish him, *&c.* if he obeyed not, he said, Those Bug-bears were to be propounded to Children; but for his part, though they might take away his life, yet they could not hinder him from professing the Truth. Leighs Saints Encouragements in evil times, *pag.* 9.

When *Modestus* the Præfect asked him, Know you not who we are that command it? No body (said Clark, *&c.* *pag.* 191.

(ſaid *Baſil*) whilſt you command ſuch things. Know ye not (ſaid the Præfect) that we have Honours to beſtow upon you? They are but changeable (ſaid *Baſil*) like your ſelves. Hereupon he threatned to confiſcate his Goods, to torment him, to baniſh him, or kill him; he anſwered, He need not fear confiſcation, that had nothing to loſe, nor baniſhment, to whom Heaven onely is a Countrey; nor torments, when his body would be daſh'd with one blow; nor death, which is the onely way to ſet him at liberty. The Præfect telling him he was Mad, he ſaid, *Opto me in æternum ſic delirare*, I wiſh I may for ever be thus Mad. The Præfect another time threatning him with death, he ſaid, Would it would fall out ſo well on my ſide, that I might lay down this carkaſs of mine in the quarrel of Chriſt, and in the defence of his Truth, who is my Head and Captain.

The Præfect deſiring that he would not, by raſhly anſwering, throw himſelf away, offered him a day and night to conſider further of it; but *Baſil* ſaid, I have no need to take further counſel about this matter: Look what I am to day, the ſame thou ſhalt find me to morrow; but I pray God that thou change not thy mind.

Benden.

Fox, *Vol.* 3. *pag.* 796. *Alice Benden*, when ſhe was in Priſon at *Canterbury*, agreed with a fellow Priſoner to live both of them with two pence half penny a day, to try thereby how well they could ſuſtain penury and hunger before they were put to it.

At her firſt coming into the Biſhops Priſon, ſhe was much troubled, and expoſtulated why her Lord did ſuffer her to be ſequeſtred from her loving Fellowes in ſo extreme miſery? But was comforted by theſe words, *Why art thou ſo heavy,*

O my soul? The right hand of the Lord can change all.

At the stake she took forth a shilling of *Philip* and *Mary*, which her father had bowed, and sent her when she was first in Prison, desiring her Brother there present, to return the same to her Father again, that he might understand she never lacked money whilst she lay in Prison.

Bennet.

Mr. *Thomas Bennet*, a School-master in *Exceter*, being press't by a Doctour, a Gray Frier, to recant for putting upon the doors of the Cathedral in *Schedules*, That the Pope is Antichrist, and that we ought to worship God onely, and not the Saints, said, I take God to record, my life is not dear to me, I am weary of it, seeing your detestable doings, to the utter destruction of Gods flock, so that I desire death, that I may no longer be partaker of your detestable idolatries and superstitions, or be subject unto Antichrist your Pope. ---Away from me I pray you, vex my soul no longer, ye shall not prevail.---If I should hear and follow you this day, everlasting death should hang over me, a just reward for them that prefer the life of this world before life eternal. Fox, *Vol.* 2. 314.

Verger.

Peter Berger, burnt at *Lions* 1552. beholding the multitude at the stake, said, Great is the Harvest, Lord, send Labourers, I see the heavens open to receive me. Fox, *Vol.* 2. *pag.* 140.

Bilney.

When she was brought to the Rack, she said, My Masters, wherefore will you put me to this torture, seeing I have no way offended you? Is it for my Faith's sake? you need not torment me for that, for as I was never ashamed to make confession Fox, *Vol.* 3. *Suppl.* p. 49.

thereof, no more will I be now at this present before you, I will freely shew you my mind therein. But for all this when they proceeded on with what they intended, Alas my Masters, said she, If it be so that I must suffer this pain, then give me leave first to call upon God. Her request they granted: whilst she was praying, one of the Commissioners was so surprised with fear and terrour, that by and by he swouned, and could not be fetcht again, and so she escaped the torture.

Bilney.

Fox, *Vol.* 2. *pag.* 268. Mr. *Thomas Bilney* in a Letter to Dr. *Tonstal* Bishop of *London*, he gives this account of his conversion.---The woman which was twelve years vexed with the bloudy Flux, had consumed all that she had upon Physicians, and yet was still worse and worse, untill such time as she came to Christ, and after she had once touched the hem of his vesture, through faith she was healed. O mighty power of the most High! which I also most miserable sinner have often tasted and felt. Before I came to Christ I had likewise spent all I had upon ignorant Physicians.---They appointed me Fastings, Watchings, buying of Pardons, and Masses, *&c.* But at last I heard speak of Jesus, even then, when the New Testament was first set out by *Erasmus*. At first I was allured to read, rather for the *Latine* (having heard it was eloquently done) then for the Word of God. At the first reading I hit upon this sentence of St. *Paul*, (*O most sweet and comfortable sentence to my soul.*) in 1 *Tim.* 1. It is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. This sentence through Gods instruction and inward working, did so exhilarate my heart, being before wounded with the guilt of my sins, insomuch

much that my bruised bones leapt for joy. After this the Scripture began to be more pleasant to me then the honey or the honey-comb. Therein I learned that all my Travels, all my Fasting and Watching, all the redemption of Masses and Paydons, without faith in Christ, were but a hasty and swift running out of the right way, or else much like the vesture made of Fig-leaves, wherewithall *Adam* and *Eve* went about in vain to cover their nakedness, and could never obtain quietness and rest, till they believed in the promise of God, that Christ the seed of the Woman should break the Serpents head. Neither could I be relieved or eased of the sharp stingings of my sins, before I was taught of God, that even as *Moses* exalted the serpent in the Desart, so shall the Son of man be exalted, that all which believe on him, should not perish, but have everlasting life. As soon as I began to taste and savour this heavenly Lesson, which none can teach but God onely, I desired the Lord to encrease my faith. And at last I desired nothing more, then that I being so comforted by him, might be strengthened by his holy Spirit and grace from above, to teach the wicked his wayes, which are mercy and truth, that the wicked may be converted unto him by me, who sometime was also wicked.---Accordingly I did teach, and set forth Christ, being made for us by God his Father, our Wisdome, Righteousness, Sanctification and Redemption, 1 *Cor.* 1. Who was made sin for us, *i. e.* a Sacrifice for sin, that we through him should be made the righteousness of God, 2 *Cor.* 5. Who became accursed for us, to redeem us from the curse of the Law, *Gal.* 2.---I taught that all men should first acknowledge their sins, and condemn them, afterward hunger and thirst for that righteousness,

which is by faith in Christ, *&c. Rom.* 3. And forasmuch as this hunger and thirst was wont to be quenched with the fulness of mans righteousness. ---Therefore oftentimes have I spoken of those works, exhorting all men not so to cleave to them, as they being satisfied therewith, should loath or wax weary of Christ. For those things I have been cryed out of, attached; and now cast into prison.

Pag. 271. His abjuration cost him dear, it brought him even to despair, his Friends were fain to be with him night and day.

Bishop *Latimer* saith, That he thought all the Word of God was against him, and sounded his condemnation: To bring any comfortable Scripture to him, was as though a man should run him through with a sword.

Pag. 277. The day before his Execution, some Friends finding him eating heartily, with much cheerfulness, and a quiet mind, they said, They were glad to see him at that time so heartily to refresh himself: O (said he) I imitate those, who having a ruinous house to dwell in, yet bestow cost as long as they may to hold it up.

Leigh's *Saints Encouragements in evil times. p.* 27. In Prison he divers times proved the fire, by putting his finger near to the candle; at the first touch of the candle his flesh resisting, and he withdrawing his finger, did after chide his flesh in these words; *Quid unius membri inustionem ferre non potes, & quo pacto cras totius corporis conflagrationem tolerabis? What* (said he) *canst thou not bear the burning of one member, and how wilt thou endure to morrow the burning of thy whole body?*

Fox, *Vol.* 2. *pag.* 277. I feel, and have known it long by Philosophy, that fire is hot; yet I know some (recorded in Gods Word) even in the flame felt no heat, and I be-

believe that though my body will be wasted by it, my soul shall be purged thereby.

At the same time he most comfortably treated among his Friends, of *Isa.* 43. 1, 2, 3. *But now, thus saith the Lord, that created thee, O* Jacob, *and he that formed thee, O* Israel; *Fear not, for I have redeemed thee, I have called thee by thy Name. Thou art mine when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, for I am the Lord thy God, the Holy one of* Israel, *thy Saviour.* The comfort whereof never left some of his Friends to their dying day.

The next morning the Officers fetching him to Execution, a certain Friend entreated him to be constant, and to take his death patiently; *Bilney* answered, I am sailing with the Mariner through a boisterous sea, but shortly shall be in the Haven, *&c.* Help me with your Prayers.

Bland.

Mr. *John Bland* a Kentish Minister, in his Prayer at the stake.----Lord Jesus, for thy love I do willingly leave this life, and desire rather the bitter death of thy Cross, with the loss of all earthly things, then to abide the blasphemy of thy Holy Name, or else to obey man in the breaking of thy Command.----This death is more dear unto me then thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I hunger for thee, as the Deer wounded desireth the foyl. Fox, *Vol.* 3. *pag.* 373.

Blebore.

Levine Blebore said to his Friends, offering to rescue him by tumult; Hinder not the Magistrates work, nor my happiness. Father, thou foresawest Ward, *pag.* 160.

the sacrifice from eternity, now accept of it I pray thee.

Bongeor.

Fox, *Vol.* 3. *pag.* 849. *Agnes Bongeor*, having prepared her self to go with her Fellow-martyrs to the stake, putting on a Smock made for that purpose, and sending away her sucking infant to a Nurse, through a mistake of her Name in the Writ (*Bowyer* being put for *Bongeor*) was kept back. Hereupon she made piteous moan, wept bitterly, *&c.* Because she went not with them to give her life in defence of her Christ; of all things in the world, life was least looked for by her. In this perplexity a Friend came to her, and put her in mind of *Abraham*'s offering up *Isaac*. *I* know (quoth she) that *Abraham*'s will before God was accepted for the deed, in that he would have done it, if the Angel of the Lord had not stay'd him; but *I* am unhappy, the Lord thinks not me worthy of this dignity; and yet *I* would have gone with my company with all my heart; and because *I* did it not, it is now my chief and greatest grief. She was grieved because she had not offered her self (though she had given away her child) which was more then *Abraham* was put to.)

Fossu.

Fox, *Vol.* 3. *pag.* 68. *Francis le Fossu*, a French Martyr, to encourage his children to suffer martyrdome with himself, he thus spake unto them; Children, we are not now to learn, that it hath alwayes been the portion of Believers to be hated, cruelly used, and devoured by Unbelievers, as sheep of ravening wolves; if we suffer with Christ, we shall also reign with him. Let not these drawn swords terrifie us, they will be but as a Bridge, whereby we shall pass over out of a miserable life into immortal blessedness. We

have

have breathed, and lived long enough among the wicked; let us now go, and live with our God. He and his two Sons were killed, embracing each other, in the Massacre at *Lyons* in *France*, 1572.

Bradford.

Mr. *John Bradford*, the night before he was carried to Newgate, he dreamt that Chains were brought for him to the Counter, and that the day following he should be carried to Newgate, and that the next day he should be burnt in *Smithfield*; which accordingly came to pass. Fox, *Vol.* 3. p. 281, 282.

Being askt what he should do, and whither he would go, if he should have his liberty; he said, He cared not whether he went out, or no; but if he did, he would marry and abide still in *England* secretly, teaching the people as the time would suffer him.

When the Keepers Wife told him the sad News (as she called it) of the nearness of his death, being to be burned the next day, he put off his Cap, and lifting up his eyes to Heaven, said, I thank God for it, I have looked for the same a long time, and therefore it cometh not now to me suddenly, but as a thing waited for every day and hour; the Lord make me worthy thereof.

Cranwell offering to labour for him, and desiring to know what suit he should make for him, What you will do (said he) do it not at my request, for I desire nothing at your hands. If the Queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her. *Pag.* 292.

The Chancellor pressing him to do as they had done, in hopes of the Queens mercy and pardon; My Lord (said he) I desire mercy with Gods mercy, *Pag.* 283.

cy, (*i.e.* without doing or saying any thing against God and his Truth, *pag.* 290.) but mercy with Gods wrath God keep me from. ---- Gods mercy I desire, and also would be glad of the Queens favour, to live as a Subject without clog on Conscience: but otherwise the Lords mercy is better to me then life. ---- Life in his displeasure is worse then death, and death with his favour is true life.

Pag. 286. He having refused again and again to answer to the Chancellors Quæries, said, That no fear, but the fear of perjury made him unwilling to answer (he having been six times sworn not to consent to the practising of any Jurisdiction, or any Authority on the Bishop of *Rom.*'s behalf, within the Realm of *England*) *I* am not afraid of death, *I* thank God, *I* look and have looked for nothing else from your hands a long time; but *I* am afraid when death cometh, *I* should have matter to trouble my Conscience by the guilt of perjury. ---- As for my death, as *I* know there are twelve hours in the day, so with the Lord my time is appointed; and when it shall be his good time, then *I* shall depart hence; but in the mean season *I* am safe enough, though all the people had sworn my death; into his hands have *I* committed it, and do, his good will be done.

Pag. 290. The Earl of *Derby* sending one of his Servants to him, willing him to tender himself, He told the Messenger, that he thanked his Lordship for his good will towards him, but in this case *I* cannot tender my self more then Gods honour.

The same Servant saying also, Ah Mr. *Bradford*, consider your Mother, Sister, Friends, Kinsfolk, Countrey, what a great discomfort it will be to them to see you die as an Heretick. Mr. *Bradford* replied, *I* have learned to forsake Father, Mother,

ther, Brother, Sister, Friends, and all that ever *I* have, yea and my own self, for else *I* cannot be Christs Disciple.

Being askt by a good Gentlewomans Servant, that was sent to him, How he did? he answered, Well, *I* thank God: for as men in Sailing, which be near to the Shore or Haven where they would be, would be nearer, even so the nearer *I* am to God, the nearer *I* would be. *P. g.* 305.

In a Letter to his Mother and Brethren.---I am at this time in Prison sure enough from starting to confirm that I have preached unto you: As I am ready (I thank God) with my life and blood to seal the same, if God vouchsafe me worthy of that honour. ---- If we suffer with him, we shall also reign with him. Be not therefore faint-hearted, but rather rejoyce, at the least for my sake, who now am in the right and high way to Heaven; for by many afflictions we must enter into the Kingdome of God. Now will God make known his Children. When the wind doth not blow, the Wheat cannot be known from the Chaffe; but when the blast cometh, then flieth away the Chaffe, but the Wheat remaineth, and is so far from being hurt, that by the wind it is more cleansed from the Chaffe. Gold when it is cast into the fire is the more precious, so are Gods Children by afflictions. ---- Indeed I thank God more for this Prison, then for any Parlour, yea then for any pleasure that ever I had: for in it I find God my most sweet good God alwayes. ---- Of all deaths it is most to be desired to die for Gods sake: such are sure to go to Heaven. --- Death, nor Life, nor Prison, nor Pleasure, I trust in God, shall be able to separate me from my Lord God and his Gospel. ---- Rejoyce in my sufferings, for it is for your sakes, to confirm *Pag.* 308.

the

the truth I have taught. ---- Howsoever you do be obedient to the Higher Powers, that is, in no point either in hand or tongue Rebel; but rather if they command that which with good conscience you cannot obey, lay your head on the Block, and suffer what they shall do, or say. By patience possess your souls.

Pag. 310. In his Letter to the City of *London*. --- I ask God heartily mercy, that I do no more rejoyce, then I do, having so great cause, as to be an instrument, wherein it may please my dear Lord, and Saviour to suffer. ---- Although my sins be manifold and grievous, yet the Bishops and Prelates do not persecute them in me, but Christ himself, his Word, his Truth, and Religion. ---- Let the anger and plagues of God most justly fallen upon us, be applied to every one of our deserts, that from the bottome of our hearts every one of us may say, It is I Lord, that have sinned against thee: It is my hypocrisie, my vain-glory, my covetousnes, uncleanes, carnality, security, idleness, unthankfulnes, self-love, *&c.* which have deserved the taking away of thy Word and true Religion, of thy good Ministers by Exile, Imprisonment, Death, *&c.* ---- Prepare your selves to the Cross, be obedient to all that be in Authority in all things, that be not against God, his Word; for then answer with the Apostle, *It is more meet to obey God, then man.* Howbeit never for any thing resist, or rise against the Magistrates. Avenge not your selves. Commit your Cause to the Lord. If you feel in your selves an hope and trust in God, that he will never tempt you above that he will make you able to bear, be assured the Lord will be true to you, and you shall be able to bear all brunts: but if you want this Hope, flee and get you hence, rather then by your

your tarrying Gods Name should be dishonoured.

In his Letter to *Cambridge*. ---- Thou my Mother, the University, hast not onely had the truth of Gods Word plainly manifested unto thee by Reading, Disputing, and Preaching publickly and privately, but now to make thee altogether excuseless, and as it were almost to sin against the Holy Ghost, if thou put to thy helping hand with the Romish Rout to suppress the Verity, and set out the contrary, thou hast my life and blood, as a Seal to confirm thee, if thou wilt be confirmed, or else to confound thee, if thou wilt take part with the Prelates and Clergy, which now fill up the measure of their Fathers, which slew the Prophets and Apostles, that all the righteous blood from *Abel* to *Br. dford* may be required at their hands. ---- For the tender mercy of Christ in his bowels and blood I beseech you to take Christs eye-salve to anoint your eyes, that you may see what you do, and have done in admitting the Romish rotten Rags, which once you utterly expelled. O be not the Dog returned to his vomit; be not the Sow that was washed, returning to her wallowing in the mire. Beware least Satan enter in with seven worse Spirits, *&c.* It had been better you had never known the truth, then after knowledge to have run from it. Ah! woe to this world, and the things therein, which hath now so wrought with you. Oh that ever this Dirt of the Devil should daub up the eye of the Realm! ---- What is man whose breath is in his nostrils, that thou shouldst thus be afraid of him? ---- Dost not thou know *Rome* to be *Babylon*? Dost not thou know, that as the old *Babylon* had the children of *Judah* in captivity, so hath *Rome* the true *Judah*, *i.e.* the Confessors of Christ? Dost not thou know, that as destruction happened unto it, *Pag.* 312.

it, so shall it do unto this? Dost not thou know that God will deliver his people now, when the time is come as he did then? Hath not God commanded his people to come out of her? and will thou give example to the whole Realm to run unto her? Hast thou forgotten the woe that Christ threatneth to offence-givers? Wilt not thou remember that it were better that a Milstone were hanged about thy neck, and thou thrown into the Sea, then that thou shouldst offend the little ones: Dear Mother, Receive some admonition of one of thy poor children, now going to be burned for the testimony of Jesus; Come again to Gods truth, come out of *Babylon*, confess Christ and his true Doctrine, repent that which is past, *&c.* Remember the readings, *&c.* of Gods Prophet *Bucer.* Call to mind the threatnings of God (now somewhat seen) by thy children, *Leaver*, and others. Let the exile of *Leaver*, *Pilkington*, *Grindal*, *Haddon*, *Horn*, *Scory*, *Ponet*, &c. something awake thee. Consider the martyrdome of thy Chickens, *Rogers*, *Saunders*, *Taylor*. And now cast not away the poor admonition of me, going to be burned also, and to receive the like Crown of Glory with my fellows.----Even now the Axe is laid to the Root.

Pag. 313. *In* his Letter to *Lincolnshire* and *Cheshire*, &c. ---- Indeed if I should simply consider my life, with that which it ought to have been, and as God in his Law requireth, then could I not but cry, as I do, *Righteous art thou, O Lord*, &c. But when I consider the cause of my condemnation, I cannot but lament, that I do no more rejoyce; for it is Gods truth. So that the condemnation is not a condemnation of *Bradford* simply, but rather a condemnation of Christ and his Truth. *Bradford* is nothing else, but an instrument in whom Christ and his

his Doctrine is condemned. And therefore, my dearly beloved, rejoyce, rejoyce, and give thanks with me, and for me, that ever God did vouchsafe so great a benefit to our Countrey, as to choose the most unworthy (I mean my self) to be one, in whom it pleaseth him to suffer. ---- Forget not how that the Lord hath shewed himself true, and me his true Preacher, by bringing to pass these plagues, which at my mouth you oft heard before. ---- My blood will cry for vengeance, as against the Papists, Gods enemies, *&c.* so against you, if ye repent not, amend not, and turn not unto the Lord.

In his Letter to the Town of *Walden.* ---- What can you desire more, to assure your Consciences of the Verity taught by your Preachers, then their own lives? Waver not therefore in Christs Religion truly taught you. Never shall the enemies be able to burn it, and imprison it, and keep it in bonds, though they may imprison and burn us. ---- I humbly beseech you, and pray you in the bowels and blood of Jesus, now I am going to death for the testimony of Jesus, love the Lords Truth, love (I say) to love it, and to frame your lives thereafter. Alas! you know the cause of all these plagues fallen upon us, and of the success, which Gods adversaries have daily, is for our not loving Gods Word. You know how that we were but Gospellers in lips, and not in life. ---- Remember that before ye learned A.B.C. your Lesson was Christs Cross. Forget not that Christ will have no Disciples, but such as will promise to deny themselves, and to take up their Cross (mark that, take it up) and follow him, and not the multitude, custome, *&c.* ---- Loth would I be a witness against you at the last day, as of truth I must be, if ye repent *Pag.* 316.

repent not, if ye love not Christs Gospel

Pag. 347. In his Letter to *B.C.* ---- The world seems to have the upper hand, the Truth seems to be oppressed, and they which take part therewith are unjustly entreated. The cause of all this is God anger and mercy: His anger, because we have grievously sinned against him, we have been unthankful for his Word, *&c.* we have been so carnal, covetous, licentious, *&c.* that of his Justice he could no longer forbear, but make us feel his anger, *&c.* His mercy is seen in this, that God doth vouchsafe to punish us in this present life. If he should not have punished us, Do not you think we should have continued in the evils we were in? Yes verily, we should have been worse. ---- The way to Heaven is not the wide way of the world but it is a strait way, which few walk in; for few live godly in Christ, few regard the Life to come few remember the day of Judgement, few remember how Christ will deny them before his Father that do deny him here, few consider that Christ will be ashamed of them in the last day, which are ashamed of his Truth and true Service, few cast up their accounts, what will be laid to their charge in the day of vengeance, few regard the condemnation of their own consciences, in doing that which they inwardly disallow, few love God better then their goods. ---- Of this I would that ye were all certain, that all the hairs of your heads are numberless, so that not one of them shall perish, neither shall man or Devil be able to attempt any thing, much less do any thing to you before your heavenly Father, which loveth you most tenderly, shall give them leave; they shall go no farther then he will, nor keep you any longer in trouble then he will. Therefore cast on him all your care, for he

he is careful for you. Onely study to please him, and to keep your consciences clean, and your bodies pure from the idolatrous service, which now every where is used, and God will marvellously and mercifully defend and comfort you.

In his Letter to *Erkinald Rawlins* and his wife. ----First we have cause to rejoyce for these dayes, because our Father suffereth us not to lye in *Jezabel's* bed, sleeping in our sins and security, but as mindful of us, doth correct us as his children. ----Secondly, because they are dayes of tryal, wherein not onely ye your selves, but also the world shall know, that ye be none of his, but the Lords Darlings, whom we obey his servants we are. Now it is seen whether we obey the world or God. ----But the tryals of these dayes ye are occasioned more to repent, more to pray, more to contemn this world, more to desire life everlasting, more to be holy, for holy is the end; wherefore God doth afflict us, and so to come to Gods company. *Pag.* 318.

In his Letter to Mr. *Laurence Saunders*. ---- A Friend having moved the Prisoners to subscribe to the Papists Articles, with this condition, so far as they are not against Gods word. Dr. *Taylor*, and Mr. *Philpot* think the salt sent by our Friend is unseasonable; for my own part, I pray God in no case I may seek my self, and indeed (I thank God) I purpose it not. *Pag.* 320.

In another Letter. ---- This will be offensive; therefore let us *Vadere plane*, and so *sane*. I mean let us all confess we are no changlings, but *re ipsa* are the same we were in Religion; and therefore cannot subscribe, except we will dissemble both with God, with our selves, and with the world. *Pag.* 321.

In his Letter to Dr. *Cranmer*, Dr. *Ridley*, and Dr. *Latimer*.----Our dear brother *Rogers* hath broken

ken the Ice valiantly; this day (I think) or to mor-
row at the uttermoſt, hearty *Hooper*, ſincere *Saun-*
ders, and truſty *Tailor* end their courſe, and receive
their Crown. The next am I, who hourly look for
the Porter to open me the Gates after them to en-
ter into the deſired Reſt. God forgive me mine
unthankfulneſs for this exceeding great mercy.
For though I juſtly ſuffer (for I have been a great
Hypocrite, *&c.* the Lord pardon me, yea he hath
done it, he hath done it indeed) yet what evil hath
he done? Chriſt, whom the Prelates perſecute, his
truth, which they hate in me, hath done no evil,
nor deſerved death.----O what am I Lord, that
thou ſhouldeſt thus magnifie me? Is this thy wont,
to ſend for ſuch a wretched Hypocrite in a fiery
chariot, as thou didſt for *Elias*?

Pag. 322. In his Letter to the Lord *Ruſſel*.----Faith is reckoned, and worthily among the greateſt gifts of God, by it, as we are juſtified, and made Gods children; ſo are we Temples and Poſſeſſours of the Holy Spirit, yea of Chriſt alſo, *Eph.* 4. And of the Father himſelf, *John* 14. By faith we drive the Devil away, 2 *Pet.* 5. We overcome the world, 1 *John* 5. And are already Citizens of Heaven, *&c.* Yet the Apoſtle doth match even with faith, yea, as it were prefer ſuffering Perſecution for Chriſts ſake, *Phil.* 1. ---- Though the wiſdome of the world think of the Croſs according to ſenſe, and therefore flieth from it, as from a moſt great ignominy and ſhame; yet Gods Scholars have learned to think otherwiſe of the Croſs, as the Frame-houſe wherein God frameth his Children like to his Son Chriſt, the Furnace that fineth Gods gold, the High-way to Heaven, the Suit and Livery of Gods ſervants, the earneſt and beginning of all conſolation and glory.

In

In his Meditation on the Commandements. ----As the first Command teacheth me as well that thou art my God, as what God thou art; therefore of equity I should have no other Gods but thee, that is, I should onely hang on thee, trust in thee, serve thee, call on thee, obey thee, and be thankful to thee; so because thou didst reveal thy self visibly, that thou mightest visibly be worshipped. The second Commandement is concerning thy Worship, that in no point I should follow in worshipping thee the device or intent of any man, Saint, Angel, or Spirit, but should take all such as idolatry, and image-service, be it never so glorious. And why? forsooth because thou wouldst I should worship thee as thou hast appointed by thy Word: for if service be acceptable it must be according to the Will of him, to whom it is done, and not of him who doth it, &c. So that the meaning of this Precept is, that as in the first I should have none other Gods but thee, so I should have no worship of thee, but such as thou appointest----And therefore utterly abandon mine own will and reason, all the reasons and good intents of man, and wholly give my self to serve thee after thy will and word. ----Thou bidst me not to take thy Name in vain, as by temerarious, or vain swearing, &c. So by denying thy truth and word, or concealing it, when occasion is offered to promote thy glory, and confirm thy truth. By reason whereof I may well see, that thou wouldst have me to use my tongue in humble confessing thee, and thy word, and truth after my Vocation, &c.----Thy Ministers I pray not for, thy Church I am not careful for, no not now (good Lord) when wicked Doctrine most prevaileth, Idolatry, Superstition, and Abomination abound, the Sacraments, &c. blasphemously cor-

Pag. 93, 94.

Pag. 198.

Pag. 98, 99.

Pag. 112, 114.

This was his Meditation in Queen Marie's time.

rupted, &c. all which my wickedness brought in, my profaning of the fourth Commandement, and my not praying. Thy Ministers are in Prison, dispersed in other Countreys, spoiled, burnt, murthered: many fall (for fear of goods, life, name, &c.) from the truth they have received to most manifest idolatry, false Preachers abound among the people, thy people dearly bought, even with thy bloud, are not fed with the bread of thy Word, but with swillings and drink for swine. Antichrist wholly prevaileth, and yet for all this also I am too careless, nothing lamenting my sins, which have been the cause of all this.----Help thy Church, cherish it, and give it harbour here and elsewhere for Christs sake. Purge the Ministry from corruption, and false Ministers. Send out Preachers to feed thy people. Destroy Antichrist and all his Kingdome. Give to such as be fallen from thy truth, repentance. Keep others from falling, and by their falling do thou the more confirm us. Confirm thy Ministers and poor people in Prison and Exile. Strengthen them in thy truth. Deliver them if it be thy good will. Give them that with conscience they may so answer their Adversaries, that thy servants may rejoyce, and thy Adversaries be confounded. Avenge thou thy own cause (O thou God of Hosts) Help all thy people, and me especially, because I have most need.----Set my heart strait in case of Religion, to acknowledge thee one God, to worship none other God, to reverence thy Name, and keep thy Sabbaths. Set my heart right in matters of humane conversation, to honour my Parents, to obey Rulers, and reverence the Ministry of the Word, to have hands clear from bloud, true from theft, a body free from Adulter-

Pag. 115, 116.

Pag. 146, 147.

dultery, and a tongue void of all offence, but purge the heart first O Lord, &c.----

In his Meditation concerning the sober usage of the body, and the pleasures of this life. ---- O that I could consider often and heartily that this body God hath made to be the tabernacle and mansion of our soul for this life; but by reason of sin dwelling in it, is become now to the soul nothing else but a prison, and that most strait, vile, stinking, filthy, &c. Then should I not pamper up my body to obey it, but bridle it that it may obey the soul; then should I flie the pain it putteth my soul unto by reason of sin and provocation to all evil, and continually desire the dissolution of it, with *Paul*, and the deliverance from it, as much as ever did prisons his deliverance out of prison, for alonely by it the Devil hath a door to tempt and so to hurt me. --- If it were dissolved, and I out of it, then could Satan no more hurt me, then wouldst thou speak unto me face to face, then the conflicting time were at an end, then sorrow would cease, and joy would encrease, and I should enter into inestimable rest. ---- *Pag.* 184, 185.

In his Meditation for exercise of true mortification. ---- He that will be ready in weighty matters to deny his own will, and to be obedient to the will of God, the same had need to accustome himself to deny his desires in matters of less weight, and to exercise mortification of his will in trifles. ---- If we cannot watch with Christ one hour (as he saith to *Peter*) we undoubtedly can much less go to death with him. Wherefore, that in great temptations we may be ready to say with Christ, *Not my will but thine be done*, &c. Help me to accustome my self continually to mortifie my concupiscence of pleasant things, *i.e.* of wealth, riches, glory, li- *Pag.* 189, 190.

berty, favour of men, meats, drink, apparel, eaſe, yea and life it ſelf, &c. ----

Pag. 192, 193. In his Meditation of Gods Providence. ----This ought to be unto us moſt certain, that nothing is done without thy Providence O Lord, *i. e.* without thy Knowledge, *i. e.* without thy Will, Wiſdome, and Ordinance, for all theſe Knowledge doth comprehend in it, &c. ----

This will we muſt believe moſt aſſurely to be all juſt and good, howſoever otherwiſe it ſeem ſo unto us. ---- But though all things be done by thy Providence, yet Providence hath many and diverſe means to work by, which means being contemned,

Pag. 194. thy Providence is contemned alſo. ---- Indeed when means cannot be had, then ſhould we not tye thy Providence to means, but make it free as thou art free; for it is not of any need, that thou uſeſt any inſtrument or mean to ſerve thy Providence. Thy Power and Wiſdome is infinite, and therefore ſhould we hang on thy Providence even when all is clean againſt us. ---- Grant (Dear Father) that I may uſe this knowledge to my comfort and commodity in thee; *i. e.* Grant that in what

Pag. 195. ſtate ſoever I be, I may not doubt but the ſame doth come to me by thy moſt juſt Ordinance; yea, by thy merciful Ordinance; for as thou art juſt, and thou art merciful, yea, thy mercy is above all thy works. ---- Look for thy help in time convenient, not onely when I have means, by which thou mayeſt work, and art ſo accuſtomed to do, but alſo when I have no means, but am deſtitute; yea, when all means be directly and clean againſt me, grant (I ſay) yet that I may ſtill hang on thee, and on thy Providence, not doubting of a Fatherly end in thy good time. And leaſt I ſhould contemn thy Provi-

dence,

dence, or presuming upon it by uncoupling those things which thou hast coupled together, preserve me from neglecting thy ordinary and lawful means in all my needs; if so be I may have them, and with a good conscience use them, although I know thy Providence be not tyed to them farther then pleaseth thee. ---- Howbeit so, that I depend in no part on the means, or on my diligence, wisedome, and industry, but on thy Providence, which more and more perswade me to be altogether fatherly, and good, how far soever, otherwise it appear, yea is felt of me. *Pag.* 196. *Pag.* 197, 198.

In his Meditation of Gods presence. ---- There is nothing that maketh more to true godlines of life, then the perswasion of thy presence. (Dear Father, and that nothing is hid from thee, but all to thee is open and naked, even the very thoughts which one day thou wilt reveal, either to our praise or punishment in this life, as thou didst *David's* faults, 2 *King.* 12. or in the life to come, *Mat.* 25. Grant to me (Dear God) mercy for all my sins, especially my hid and close sins, &c. and that henceforth I alwayes think my self conversant before thee, so that if I do well, I pass not the publishing of it, as Hypocrites do, if I do or think any evil, I may know that the same shall not alwayes be hid from men. Grant me that I may alwayes have in mind that day wherein all my works shall be revealed, so in trouble and wrong I shall find comfort, and otherwise be kept through thy grace from evil.

In his Meditation of God's power, beauty, and goodnes. ---- Because thou Lord wouldest have us to love thee, not onely dost thou will, entice, allure, and provoke us, but also dost command us so *Pag.* 199.

to do, promising thy self unto such as love thee, and threatning us with damnation if we do otherwise, whereby we may see both our great corruption and naughtiness, and also thine exceeding great mercy towards us. ---- What a thing is it, that power, riches, authority, beauty, goodness, liberality, truth, justice, which all thou art, good Lord, cannot move us to love thee? whatsoever things we see fair, good, wise, mighty, are but even sparkles of thy power, beauty, goodness, wisdome, which thou art. ----

Pag. 202, 203. In his Meditation of death, *&c.* ---- O Dear Father. ---- That our hearts were perswaded that when we go out-of the prison of the body, and so taken into thy blessed company then. ---- Whatsoever good we can wish we shall have, and whatsoever we loath, shall be far from us, *&c.* Then should we live in longing for that which we now most loath. ---- If we remember the good things that after this life shall ensue, without wavering in the certainty of faith, the passage of death shall be the more desired. It is like a sailing over the sea to thy home and countrey: it is like a medicine or purgation to the health of the soul and body: It is the best Physician. It is like a woman in travail; for as the child (being delivered) cometh into a more large place then the womb, wherein it did lye before, so the soul being delivered out of the body, cometh into a much more large and fair place, even into Heaven. ----

Pag. 204.

Pag. 224, 225. In his Prayer for the remission of sins. ---- O gracious God, who seekest all means possible how to bring thy children to the feeling, and sure sense of thy mercy; and therefore when prosperity will not serve, then sendest thou adversity, graciously correcting them here, whom thou wilt shall with

thee

thee elſewhere live for ever. We poor Miſers give humble praiſes and thanks to thee (Dear Father) that thou haſt vouchſafed us worthy of thy correction at this preſent, hereby to work that which we in proſperity and liberty did neglect. For the which neglecting, and many other our grievous ſins, whereof we now accuſe our ſelves before thee (moſt merciful Lord) thou mighteſt have moſt juſtly given us over, and deſtroyed both ſouls and bodies. But ſuch is thy goodneſs towards us in Chriſt, that thou ſeemeſt to forget all our offences, and ---- wilt that we ſhould ſuffer this Croſs now laid upon us for thy Truth and Goſpels ſake, and ſo to be thy witneſſes with the Prophets, Apoſtles, Martyrs, and Confeſſours, yea with thy dearly beloved Son Jeſus Chriſt to whom thou doſt now here begin to faſhion us like, that in his glory we may be like him alſo. O good God, what are we on whom thou ſhouldeſt ſhew this great mercy? O loving Lord, forgive us our unthankfulneſs and ſins. O faithful Father, give us thy holy Spirit now to cry in our hearts, *Abba*, dear Father, to aſſure us of our eternal election in Chriſt, to reveal more and more thy Truth unto us, to confirm, ſtrengthen, and ſtabliſh us ſo in the ſame, that we may live and die in it as Veſſels of thy mercy, to thy glory, and to the commodity of thy Church. Indue us with the Spirit of thy wiſdome, that with good conſcience we may alwayes ſo anſwer the enemies in thy cauſe, as may turn to their converſion, or confuſion, and our unſpeakable conſolation in Jeſus Chriſt, for whoſe ſake we beſeech thee henceforth to keep us to give us patience, and to will none otherwiſe for deliverance or mitigation of our miſery, then may ſtand alwayes with thy good pleaſure and merciful will towards us. Grant this, dear Father, not one-

Pag. 226.

ly to us in this place, but also to all others elsewhere afflicted for thy Names sake, through the death and merit of Jesus Christ our Lord. *Amen.*

See the godly Meditations of Mr. Iohn Bradford. p. 415.

In his godly Meditations. ---- We are rather to be placed among the wicked, then among thy children, for that we are so shameless for our sin, and careless for thy wrath, which we may well say to be most grievous against us, and evidently set forth in the taking away of our good King, and the true Religion, in the exile of thy Servants, imprisonment of thy People, misery of thy Children, and death of thy Saints: and by placing over us in authority thine enemies, by the success thou gavest them in all that they took in hand, by the returning again into our Countrey of Antichrist the Pope.---- What shall we do? what shall we say? who can give us penitent hearts? who can open our lips, that our mouths might make acceptable confession unto thee?

Pag. 6. ---- O what now may we do? Despair? no, for thou art God, and therefore good; thou art merciful, and therefore thou forgivest sins, with thee is mercy and propitiation; and therefore thou art worshipped. When *Adam* had sinned, thou gavest him mercy before he desired it, and wilt thou deny us mercy,

Pag. 7. which now desire the same? *Adam* excused his fault, and accused thee, but we accuse our selves, and excuse thee, and shall we be sent empty away? ---- *Abraham* was pulled out of Idolatry, when the world was drown'd therein, and art thou his God onely? Israel in captivity in *Egypt* was graciously visited and delivered, and dear God, that same good Lord, shall we alwayes be forgotten? How often in the wilderness didst thou defer and spare thy plagues at the request of *Moses*, when the people themselves made no Petition to thee; and seeing we do not onely make our Petitions to thee, but also

also have a Mediator for us, now far above *Moses*, even Jesus Christ, shall we (I say) dear Lord, depart ashamed? ---- Take into thy custody and go- *Pag.* 11.
vernance for ever our souls and bodies, our lives, and all that ever we have. Tempt us never further then thou wilt make us able to bear, and ---- alwayes as thy children guide us, so that our life may please thee, and our deaths praise thee, through Jesus Christ our Lord, for whose sake we heartily pray thee to grant these things, *&c.* not onely to us, but, *&c.* especially for thy children, that be in thraldome under their enemies, in exile, in prison, poverty, *&c.* Be merciful to all the whole Realm *Pag.* 12.
of *England*, grant us all true repentance, and mitigation of our misery. And if it be thy good will, that thy holy Word and Religion may continue amongst us. Pardon our Enemies, Persecutors, and Slanderers, and if it be thy pleasure turn their
hearts. ---- Oh mighty King and most High, Al- *Pag.* 49.
mighty God, who mercifully governest all things which thou hast made, look down upon the faithful seed of *Abraham*, &c. consecrated to thee by the anointing of thy holy Spirit, and appointed to thy Kingdome by thy eternal purpose, free mercy, and grace, but yet as strangers wandring in this vile vale of misery, brought forth daily by worldly Tyrants like Sheep to the slaughter. ---- Thou hast destroyed *Pharaoh* with all his Horse and Chariots, puffed up with pride against thy people, leading forth safely by the hands of thy mercy thy beloved Israel through the high waves of the roaring *Pag.* 50.
waters. Thou O God, the Lord of all Hosts and Armies didst first drive away from the Gates of thy people the blasphemous *Senacherib*, slaying of his Army 85000 by the Angel in one night, and after by his own Sons before his Idols didst kill the same

bla-

blasphemous Idolater, &c. Thou didst transform and change proud *Nebuchadnezzar*, the enemy of thy people, into a bruit beast, to eat grass and hay to the horrible terrour of all worldly Tyrants, &c. Thou didst preserve those thy three Servants in *Babylon*, who with bold courage gave their bodies to the fire, because they would not worship any dead Idol, and when they were cast into the burning Furnace thou didst give them cheer-
Pag. 51. ful hearts to rejoyce and sing Psalms, and savedst unhurt the very hairs of their heads, turning the flame from them to devour their enemies. Thou O Lord God by the might of thy right arm, which governeth all, broughtest *Daniel* thy Prophet safe into light and life forth of the dark Den of the
Pag. 52. devouring Lions, &c. ---- Now also, O heavenly Father, beholder of all things, to whom belongs vengeance, thou seest and considerest how thy holy Name by the wicked Worldlings, and blasphemous Idolaters is dishonoured, thy sacred Word forsaken, refused, and despised, thy holy Spirit provoked, offended, thy chosen Temple polluted and defiled. Tarry not too long therefore, but shew thy power speedily upon thy chosen Houshold, which is so grievously vexed, and so cruelly handled by thy open enemies. Avenge thine own glory, and shorten these evil dayes for thine Elects sake. Let thy Kingdome come of all thy Servants desired, and though
Pag. 53. we have all offended thy Majesty, ---- Yet for thine own glory (O merciful Lord) suffer not the enemy of thy Son Christ, the Romish Antichrist, thus wretchedly to delude and draw from thee our poor brethren, for whom thy Son once died, that by his cruelty, after so clear light, they they should be made Captives to dumb Idols and devillish inventions of Popish Ceremonies there-

unto

unto pertaining. Suffer him not to seduce the simple sort with this fond opinion, that his false gods, blind, mumbling, feigned Religion, or his fooliſh Superſtition doth give him ſuch conqueſt, ſuch victories, ſuch triumph, and ſo high an hand over us. We know moſt certainly, O Lord, that it is *Pag.* 54. not their arm and power, but our ſins and offences, that hath delivered us to their fury, and hath cauſed thee to turn away from us: But turn again, O Lord, let us fall into thine hands, *&c.* leaſt theſe vain Idolaters do rejoyce at the miſerable deſtruction of thoſe men whom they make Proſelytes, and from thy Doctrine Apoſtates. But O Lord, thy will be fulfilled, this is thy righteous judgement to puniſh us with the tyrannical yoke of blindneſs, becauſe we have caſt away from us the ſweet yoke of the wholeſome Word of thy Son our Saviour. Yet conſider the horrible blaſphemies of thine and our enemies. ---- They ſay in their hearts there is *Pag.* 55. no God, which either can or will deliver us: Wherefore, O heavenly Father, the Governour of all things, the Avenger of the Cauſes of the poor, the fatherleſs, the widow, and the oppreſſed, look down from Heaven with the face of thy fatherly mercies, and forgive us all former offences, and for thy Son Jeſus Chriſts ſake have mercy upon us; who by the force and cruelty of wicked and blaſphemous Idolaters, (without cauſes approved) are haled and pulled from our own houſes, are ſlandered, ſlain, and murdered as Rebels and Traytors, like perſons pernicious, peſtiferous, ſeditious, peſtilent, and full of mortal poyſon, to all men contagious; whereas we do meddle no farther but againſt the helliſh powers of darkneſs, *&c.* which would deny the will of our Chriſt unto us, we do contend no farther but onely for our Chriſt

Christ Crucified, and the onely salvation by his
Pag. 56. blessed Passion. ---- Therefore (O Lord) for thy glorious Names sake, for Jesus Christs sake, & make the wicked Idolaters to wonder and stand amazed at thy Almighty power. Use thy wonted strength to the confusion of thine enemies, and to the help and deliverance of thy persecuted people. All thy Saints do beseech thee therefore: The young Infants (which have some deal tasted of thy sweet Word) by whose mouths thou hast promised to make perfect thy praises, whose Angels do always behold thy face, who beside sthe loss of us their Parents, are in danger to be compelled and driven (without thy great mercies) to serve dumb and insensible Idols, do cry and call unto thee: Their pitiful Mothers, with lamentable tears lie pro-
Pag. 57. strate before the Throne of thy Grace. Thou Father of the fatherless, Judge of the widdows, and Avenger of all the oppressed, Let it appear, O Lord Omnipotent, that thou dost here Judge, Avenge, and punish all wrongs offered to all thy little Ones that do believe in thee. Do this, O Lord, For thy Names sake. Arise up, O Lord, and thine enemies shall be scattered and confounded. So be it. O Lord most merciful, at thy time appointed.

Brown.

Fox, *Vol.* 2. *pag.* 649. *John Brown* told his wife (as he sate in the Stocks) that the Arch-Bishop had burnt his feet to the bones, so as he could not set them upon the ground, and all to make them deny Christ, which (said he) I will never do; for if I should deny him in this world, he would deny me hereafter.

Fox, *Vol.* 3. *pag.* 630. *Thomas Brown* being brought forth to be condemned, *Bonner* said to him, *Brown*, you have been before me many times, and I have took much pains

to

to win thee from thine errors, yet thou and such like have, and do report that I go about to seek thy blood. Yea my Lord, (said *Brown*) indeed you be a Blood-sucker; and I would I had as much blood as there is water in the Sea for you to suck.

Bruger.

A Frier offering *John Bruger*, a forreign Martyr, a Wooden Cross at the Stake, No (said he) I have another true Cross imposed on me, which now I will take up. I worship not the work of mans hands, but the Son of God. I am content with him for my onely Advocate. Ward, *pag.* 155.

Bruse.

I thank God (said *Peter Bruse*) my broken Leg suffered me not to flie this Martyrdome. *Pag.* 159.

Buisson.

I shall now have (said *John Buisson*) a double Goal-delivery; one out of my sinful flesh, another from the loathsome Dungeon I have long lain in. Ward, *pag.* 160.

Burgins.

Lord (said *Annas Burgins* in the midst of his torments) forsake me not, least I forsake thee. *Pag.* 157.

Burgon.

John Burgon to his Judges, asking him if he would appeal to the High-Court, answered, Is it not enough that your hands are polluted with blood, but you will make more guilty of it? *Pag.* 156.

Barnes.

When Dr. *Barnes* was brought before Cardinal *Wolsey*, He told him, he thought it necessary that his Golden Shoos, and Golden Cushions, *&c.* should be sold and given to the poor, for that such things were not comely for his Calling, neither was the Kings Majesty maintained by his Pomp, but by God, who saith, *By me Kings reign.* *See his Life and Martyrdome before his Works, set forth by Mr.* Fox.

When

When the Cardinal would have had him to re
fer himself to him, promising him Favour, he an
swered, I will stick to the Holy Scripture, and t
Gods Book, according to the simple Talent tha
God hath lent me.

Being called before the Bishops and Abbot o
Westminster, who demanded of him, whether h
would abjure or burn, he was in a great agony
and then thought rather to burn then to abjure
but perswaded by *Gardiner* and *Fox*, because the
said he should do more good in time to come, He
abjured, and carried his Fagot to *Paul's*.

After they had long detained him in Prison not-
withstanding, upon notice given him of their in-
tentions to burn him, notwithstanding his abjura-
tion, he escaped out of *England* into *Germany*,
where he made his supplication to King Henry the
Eighth, against the Lordly Bishops and Prelates of
England, for the intollerable injuries, wrongs, and
oppressions wherewith they had vexed not onely
himself, but all true Preachers of Gods Word,
and Professors of the same, contrary to the Word
of God, and their own Laws and Doctors. ---- I do
not believe (saith he) that ever God will suffer long
so great Tyranny against his Word, and so violent
Oppressions of Christians, as they now use, and
that in the Name of Christ and his Holy Church.
---- Now it is come to that, that whoever he be,
high or low, poor or rich, wise or foolish, that
speaketh against them and their vicious living, he
is either made a Traytor to your Grace, or an He-
retick against Holy Church, as though they were
Kings or Gods. ---- If there be any men, that
Preach, Dispute, or put forth in Writing not any
thing touching them, though it be never so blasphe-
mous against God, the Blood of Christ, and his

Holy

Holy Word, they will not once be moved therewith, ---- But if any man ſpeak againſt their Cloaked Hypocriſie, or againſt any thing belonging to them, by which their abominations are diſcloſed, nothing can excuſe, but he muſt either to open ſhame, or cruel death, and that under the accuſation of Treaſon. But who is he that would be a Traitor, or maintain a Traitor againſt your Majeſty? Sure no man can do it without the great diſpleaſure of the eternal God. The Doctrine of the Goſpel teacheth all obedience to Rulers, and not Sedition; and ſuch as have preached the Word of God onely, have never been the movers of diſobedience or rebellion againſt Princes, but they have been ready to ſuffer with all patience whatſoever Tyranny any Power would miniſter unto them, giving all people example to do the ſame; whereas the Papiſts exempt the Pope and Prieſts from being bound to obey Magiſtrates. Yea, as to the people they teach, that the words requiring Subjection are a Counſel, and not a Command; and that the Popes Authority is ſufficient to Diſpenſe with all the Commandments of God. ---- Wherefore moſt gracious Prince, I lowly and meerly deſire your Majeſty to Judge between the Biſhops and me, which of us is trueſt and faithfulleſt to God and to your Majeſty.

The following Articles were ſome of Dr. *Barnes* his Poſition in his Sermon, which the Biſhops condemned for Hereſie. (1) If thou believe that thou art more bound to ſerve God to morrow, which is *Chriſtmaſs* day, or on *Eaſter* day, or on *Whitſunday*, for any holineſs that is in one day more then another, thou art ſuperſtitious. (2) Now dare no man preach the Truth and the very Goſpel of God, eſpecially they that be feeble and fearful; but I truſt,

truſt, yea I pray to God, that it may ſhortly come that falſe and manifeſt errours may be plainly ſhewed, &c. (3) We make now adayes Martyrs, I truſt we ſhall have many more ſhortly; for the Verity could never be preached plainly, but perſecution followed. (6) I will never believe, neither can I believe that one man may be by the Law of God a Biſhop of two or three Cities, yea of a whole Countrey; for it is contrary to Saint *Paul*, who ſaith, *I have left thee behind to ſet in every City a Biſhop.* (7) It cannot be proved by Scripture that a man of the Church ſhould have ſo great temporal poſſeſſions. (8) Sure I am, that they cannot by the Law of God have any Juriſdiction ſecular. (9) They ſay they be the Succeſſors of Chriſt and his Apoſtles, but I can ſee them follow none but *Judas*; for they bear the purſe and have all the money.

Tit. 1.

To burn me or to deſtroy me (ſaith he in his Defence of the Two and twentieth Article) cannot ſo greatly profit them; for when *I* am dead, the Sun, and the Moon, and the Stars, and the Elements, yea and alſo Stones ſhall defend this Cauſe againſt them, rather then the Verity ſhould periſh. ---- As for me I do promiſe them here by this preſent Writing, and by the fidelity I owe to my Prince, that if they will be bound to our noble Prince, after the manner of his Law, and after good conſcience and right, that they ſhall do me no violence, nor wrong, but diſcuſs and diſpute theſe Articles, and all other that I have written after the holy Word of God, and by Chriſts holy Scripture with me, then will I (as ſoon as I may know it) preſent my ſelf unto our moſt noble Prince to prove theſe things by Gods Word againſt you all. ----

He

He also writ unto King *Henry* the Eighth an excellent Treatise to prove from the Scriptures of Truth, and out of the Writings of the Fathers, that faith onely justifieth before God. Prefacing it thus, Now if your Grace do not take upon you to hear the Disputation of this Article out of the ground of holy Scripture, my Lords the Bishops will condemn it, before they read it, as their manner is to do with all things, that please them not, and which they understand not, and then cry they, Heresie, Heresie, an Heretick, an Heretick, he ought not to be heard, *&c.*

He writ also several other Treatises, as what the Church is, what the Keyes of the Church be, and to whom they were given. Against free-will, that it is lawful for all men to read the holy Scriptures, that mens constitutions, which are not grounded in Scripture, bind not the Conscience, *&c.* In which Treatise he tells us, there be two manners of Powers; a Temporal, and a Spiritual Power. The Temporal is committed to Magistrates; in this Power the King is chief and full Ruler, *&c.* Unto this Power must we be obedient in all things that pertain to the ministration of this present life, and of the Commonwealth, not onely for avoiding of punishment, but for conscience sake. So that if this Power command any thing of Tyranny against right and law (alwayes provided it repugne not against the Gospel, nor destroy our Faith) our Charity must needs suffer it. ---- Nevertheless if he command thee any thing against right, or do thee any wrong, if thou canst by any reasonable and quiet means, without sedition, insurrection, or breaking of the common Peace save thy self, or avoid his Tyranny, thou mayest do it with good Conscience. ---But in no wise mayest thou make any resistance

with ſword or with hand, but obey, except thou canſt avoid as I have ſhewed thee. ---- But now it will be enquired, if it pleaſe the King to condemn the New Teſtament in Engliſh, and to command that none of his Subjects ſhall have it under diſpleaſure, whether they be bound to obey this Command or no? To this he anſwers (having ſhewed why the King ſhould not lay any ſuch Command on his Subjects) If the King forbid the New Teſtament, or any of Chriſts Sacraments, or the preaching of the Word of God, or any other thing that is againſt Chriſt, under a temporal pain, or under the pain of death, men ſhould firſt make faithful prayers to God, and then intercede the King for a releaſe of the Command. If he will not do it, they ſhall keep their Teſtament, with all other Ordinances of Chriſt, and let the King exerciſe his Tyranny (if they cannot flee) and in no wiſe under pain of damnation ſhall they withſtand him with violence, but ſuffer patiently, and leave the Vengeance of it to their heavenly Father, which hath a ſcourge to tame thoſe Bedlams with, when he ſees his time: Neither ſhall they deny Chriſts Verity, nor forſake it before the Prince, leſt they run the danger of being denied by Chriſt before his Father. ---- This may be proved by the examples of the Apoſtles, when the High Prieſts of the Temple commanded *Peter* and *John* that they ſhould no more Preach and Teach in the Name of Jeſus: They made them anſwer, *It was more right to obey God then man.* Alſo the Phariſees came and commanded our Maſter Chriſt in *Herods* Name to depart from thence under pain of death: But he would not obey, but bid them go tell that Wolf, *Behold I caſt out Devils,* &c. *Nevertheleſs I muſt continue this day, to morrow, and the next day,* &c. So that he

Acts 4. and 5.

Luke 13.

he left not the Miniſtration of the Word for the Kings pleaſure, nor yet for fear of death. The three Children alſo would not obey the Kings command againſt Gods Word. *Daniel* would not leave off Prayer, though commanded by the King.---- So that Chriſtians are bound to obey in ſuffering the Kings Tyranny, but not in conſenting to his unlawful Command, Alwayes having before their eyes, the comfortable ſaying of our Maſter Chriſt, *Fear not them that can onely kill the body*; and that of Peter, *Happy are ye if ye ſuffer for righteouſneſs ſake*, &c. ---- As for the Spiritual Power, it hath no authority to make Statutes or Laws to order the World by, but onely faithfully and truly to preach the Word, not adding thereto, nor taking therefrom. ---- If theſe Miniſters will of Tyranny, above the Word of God, make any Law or Statute, it muſt be conſidered, whether it be openly and directly againſt the Word of God, and to the deſtruction of the Faith, *&c.* ſuch Statutes men are not bound for to obey, neither of Charity, (for here Faith is hurt, which giveth no place to Charity) nor for avoiding of ſlander, *&c.* The more that men be offended at the Word, and the ſtiffer they be againſt it, the more openly and plainly, yea and that to their faces, that make ſuch Statutes, muſt we reſiſt them with theſe words, *We are more bound to obey God then man.* ---- The other manner of Statutes be when certain things, that be called indifferent, be commanded to be done of neceſſity, *&c.* Here muſt they alſo be withſtood, and in no wiſe obeyed; for in this is our Faith hurt, and liberty of Chriſtianity, *&c.* and therefore muſt withſtand them that will take this liberty from us, with this Text of Scripture, *We are bought with the price of Chriſts blood, we will not be the ſervants of men.*

Dan. 3. *Dan.* 6. *Mat.* 10. 1 *Cor.* 7.

This Text is open against them, that will bind mens Consciences in those things that Christ hath left them free in. Of this we have an evident example in *Paul*, who would not circumcise *Titus*, when the false Brethren would have compelled him thereunto, as a thing of necessity. ---- It is plain, that by Christ we are made free, and nothing can bind us to sin, but his Word.----

Gal. 2.

At the Stake Dr. *Barnes* began with this Protestation following: I am come hither to be burned as an Heretick, and you shall hear my belief, whereby you shall perceive what erroneous opinions I hold.---- I believe in the holy and blessed Trinity, three Persons and one God, that created and made all the World, and that this blessed Trinity sent down the Second Person Jesus Christ into the womb of the most blessed and purest Virgin *Mary*, *&c.* I believe that without the consent of mans will or power, he was conceived by the Holy Ghost, and took flesh of her, and that he suffered hunger, thirst, cold, and other passions of our body, (sin except) *&c.* And I do believe that he lived here among us, and after he had preached and taught his Fathers Will, he suffered the most bitter and cruel Death for me and all mankind. And I do believe that this his Death and Passion was the sufficient Price and Ransome for the sin of all the World; And I do believe that through his Death he overcame the Devil, Sin, Death, and Hell, and that there is none other satisfaction unto the Father, but this his Death and Passion onely; and that no work of man did deserve any thing of God, but only his Passion, as touching our justification; for I acknowledge the best work that ever I did is impure and unperfect. (Herewithal he cast abroad his Arms, and desired God to forgive him his Trespasses)

passes) Wherefore I trust in no good work that ever I did, but onely in the Death of Christ, and I do not doubt but through him to inherit the Kingdom of Heaven. ---- The Sheriffe hastening him to make an end, he turned to the people and desired all men to forgive him, and if he had said any evil at any time unadvisedly, whereby he had offended any man, or given any occasion of evil, that they would forgive it him, and amend that evil they took of him, and to bear witness, that he detested and abhorred all evil Opinions and Doctrines against the Word of God, and that he died in the Faith of Jesus Christ, by whom he doubted not to be saved.

Bressius.

If Gods Spirit say true, I shall streight rest from my labours. My soul is even taking her wings to flie to her resting place. Ward, pag. 152.

Brez.

A Lady visiting Mr. *Guy de Brez*, a *French* Minister, Prisoner in the Castle of *Tournay*, told him, She wondred how he could either eat, or drink, or sleep in quiet; for were I in your case (said she) the very terrour thereof would go nigh to kill me. O Madam (said he) the good Cause, for which I suffer, and that inward Peace of Conscience, wherewith God hath endued me, makes me eat and drink with greater content, than mine enemies can, which seek my life. Yea so far off is it, that my bonds or chains do any way terrifie me, or break off my sleep, that on the contrary I glory and take delight therein, esteeming them at an higher rate, then Chains and Rings of Gold, or any other Jewels of price whatsoever. Yea when I hear the ratling of my Chains, methinks I hear some Instrument of Musick sounding in mine ears: not that such an effect Fox, Vol. 3. Cur. p. 37.

comes meerly from my Chains, but in regard I am bound therewith for maintaining the truth of the Gospel.

In his Letter to his Wife. ---- These thoughts came at first thronging into my head. What mean we to go so many in company together as we did? Had it not been for such and such, we had never been discovered, or taken. But meditating on the Providence of God, my heart began to find wonderful rest, saying thus in my self, O my God, the day and hour of my birth was before ordained of thee, and ever since thou hast preserved and kept me in great perils and dangers, and hitherto delivered me out of all. And if now the hour be come wherein I must pass out of this life into thy Kingdome, thy will be done. I cannot escape out of thine hands; yea though I could, yet, Lord, thou knowest I would not, seeing all my felicity depends upon conforming my will to thine.----This World is not the place of our Rest, No, Heaven is our Home, this is but the place of our Banishment. ---- Take into your consideration the honour the Lord doth you, in giving you an Husband that is not onely called to be a Minister of Christs Gospel, but also so highly advanced of God, as to be accounted worthy to partake of the Crown of Martyrdome. It is an honour, which the Angels in Heaven are not capable of.---- I am here taught to practise, what I have preached to others; yet let me not be ashamed to confess, that when I heretofore preached, I spake but as a Parrot, in regard of that which I have now better learned by proof and experience. (All my former discourses, were as a blind mans of Colours, in comparison of my present feeling. Oh what a precious Comforter is a good Conscience!) I have profited more in the School-

Ward, *pag.* 161.

School-house of this Prison, then ever I did in all my life before. ---- I would not change my condition with theirs that persecute me, though I am lodged in the vilest Prison they have, dark and obscure, where I have no air to breath at, but a little stinking Hole, where they lay all their Rubbish, and where the Drunkards commonly vent their Urine, and though I be laden with Irons both on my hands and feet, eating through the flesh even to the bare bones, &c. and that I may make no escape guarded with fourty men before the Prison door.----

When the Provost brought him tidings that he was to be burnt at Six, or thereabouts that day, He gave him thanks for the good News, which he had brought him. And going to the rest of the Prisoners he said, Brethren, I am this day to die for the Doctrine of the Gospel, and now, blessed be God, I joy and rejoyce therein. I had not thought that ever God would have done me this honour. I feel my self replenished with joy more and more, from minute to minute. My God addeth new courage to me, and my heart leapeth for joy within me. *Pag.* 42.

Then exhorting them to be of good courage, he told them it was no hard matter to die, adding by way of acclamation, *O how happy are the dead that die in the Lord, for they rest from their labours, and their works follow them!*

Beware you do nothing (said he) against a good Conscience, &c. For if you do, you shall certainly feel such an Hell in your Consciences, as will never cease to vex and trouble you. O my Brethren, how good a thing is it to nourish a good Conscience! One of the Prisoners asking him, Whether he had finished a certain work, which he had begun, He answered, No, for now I must

ceaſe to labour, becauſe I am paſſing along to the heavenly reſt.

The time of my departing is at hand, I go to reap that in Heaven, which I have ſown on Earth. I have fought a good fight, I am at the point of finiſhing my courſe, from henceforth the Crown of Glory is laid up for me, which the Lord, the righteous Judge ſhall give unto me.

Methinks (ſaid he with a joyful and ſmiling countenance) that my ſpirit hath obtained wings to ſore aloft into Heaven, being invited to the marriage Supper of the Lamb.

The Provoſt coming in with Bands, Mr. *Guy* bid him welcome, and gave him thanks again for his good news. The Provoſt replying that it grieved him much that things ſhould be carried ſo, Mr. *Guy* joyfully anſwered, I accept of you as my good Friend, I love you with all my heart.

C.

Caſar.

Ward, *pag.* 158. O Lord (ſaid *Leonard Caſar*) do thou ſuffer with me, Lord, ſupport me, and ſave me.

Caignola.

Pag. 150, 151. *Michaela Caignola*, a noble Matron, ſeeing her Judges look out of the Windows, ſaid to her fellow Martyrs, Theſe ſtay to ſuffer the torments of their Conſciences, and are reſerved to judgement, but we are going to glory and happineſs.

When certain poor women wept and cried, O Madam, we ſhall never now have more Alms; Yes hold (ſaid ſhe) yet once more, and plucked off her Slippers, and ſuch other of her Apparel, as ſhe could with modeſty ſpare from the fire.

Calberg.

Pag. 153. I believe (ſaid *Thomas Calberg* to the Friers, willing

willing him to repent at the last hour) that I am one of those workmen in Christs vineyard, and shall presently receive my penny.

Calocerius.

He seeing the great patience of *Faustinus* and *Jolita*, Citizens of *Briria*, in their very great torments, cried out, *Vere magnus est Deus Christianorum*, Verily great is the God of Christians. Which words being heard, caused him forthwith to be apprehended, and martyred with those two famous Christians. Fox, *Vol.* 1. *pag.* 53.

Cane.

When a fool's cap was put on *Alexander Cane's* head; Can I have (said he) a greater honour done me, then to be served as my Lord Christ before *Herod?* Lord, seeing my persecutours have no mercy, have thou mercy on me, and receive my soul. Ward, *pag.* 159.

Canefire.

There is one Passage in your Letter (said *Claude de la Canefire*, in a Letter to his Wife from *Lions*) which doth not a little comfort me, namely, that albeit you are loath to leave me, yet you had rather have no husband at all, then to have one that should betray the cause of Christ. The Mirrour of Martyrs, *pag.* 575.

Cardmaker.

Mr. *John Cardmaker*, burnt in *Smithfield*, 1555. in a Letter to a Friend writes thus. You shall right well perceive, that I am not gone back as some men do report me, but as ready to give my life as any of my Brethren, that are gone before me. ---- That day, that I recant any point of Doctrine, I shall suffer twenty kinds of death, the Lord being my assistance, as I doubt not, but he will. ---- I have learned to rejoyce in poverty, as well as riches, for that I count now to be very riches. ---- I Fox. *Vol.* 3. *pag.* 250.

have

have conferred with some of my learned Adversaries, and I find they are but Sophisters and shadows.

Careles.

Fox, *Vol.* 3. *pag.* 713. *John Careles* of *Coventry*, Weaver, being wisht by Dr. *Martin* to play the wise man's part, to save that which God hath bought. I thank you Sir (said he) and I put you out of doubt, that I am most sure and certain of my salvation by Jesus Christ, so that my soul is safe already, whatsoever pains my body suffers here for a little time. Art thou so predestinated to life (said the Doctour) that thou canst not perish in whatsoever opinion thou dost die. That God hath predestinated me to eternal life in Jesus Christ (said he) I am most certain, and even so I am sure that his Holy Spirit (wherewith I am sealed) will so preserve me from all Heresies, and evil opinions, that I shall die in none at all.

When the Dr. told him that he was a goodly tall man, and might do the Queen good service in *Ireland*; He said, whersoever *I* am, I am ready to her Grace the best service I can with body, goods, and life, and if she, or any under require me to do any thing contrary to Christs true Religion, I am ready also to do service in *Smithfield*, as my Bedfellows and other Brethren have done, praised be God for them.

Pag. 715. In his Letter to Mr. *Phi'pot*. ---- Ah my true loving Friends, how soon did you lay aside all other business to make a sweet plaister for my wounded conscience, yea, and that out of a painful pair of Stocks, which place must needs be uneatie to write in! But God hath brought you in a strait place, that you might set my soul at liberty. ---- Ah good *Jeremy*, hath *Phassur* put thee into the Stocks: why now thou hast the right reward of a Prophet.

---- Though

---- Though you lye in the dark, ſlurred with the Biſhops black coal-duſt, yet ſhall you ſhortly be made as white as ſnow in *Salmon*, and as the wings of a Dove that is covered with ſilver, and her feathers like gold. You know the Veſſel before it be made bright, is ſoiled with oyl and other things, that it may ſcour the better. O happy be you that you be now in the ſcouring houſe, for ſhortly you ſhall be ſet on the celeſtial ſhelf, as bright as Angels. ---- My old Friends of *Coventry* have put the Counſel in remembrance of me not ſix dayes ago, ſaying, I am more worthy to be burnt then any that hath been burned yet. God's bleſſing on their hearts for their good report. God make me worthy of that dignity, and haſten the time, that I may ſet forth his glory. ---- Bleſſed be the time that ever I came into the Kings Bench to be joyned in love and fellowſhip with ſuch dear children of the Lord.

In his Letter to his Wife. ---- *Are not two ſparrows* (ſaith Chriſt) *ſold for a farthing, and yet not one of them ſhall periſh without the will of your Heavenly Father*, &c. As though he ſhould have ſaid, if God hath ſuch reſpect and care for a poor ſparrow, which is not worth one farthing, it ſhall not be taken in the lime-twig, net, or pitfall, untill it be his good will and pleaſure: you may be well aſſured, that not one of you (whom he ſo dearly loveth, that he hath given his onely dear Son for you) ſhall periſh or depart forth of this miſerable life, without his good will and pleaſure. ---- Let not the remembrance of children keep you from God. The Lord himſelf will be a Father and a Mother better then ever you or I could have been unto them. He himſelf will do all things neceſſary for them, yea as much as rock the cradle, if need be. Pag. 716.

In

[Pag. 717. In his Letter to Mr. *Bradford.* ---- If we had been thanful to God for the good Ministers of his Word, we had not so soon been deprived both of it and them. ---- Take not away all thy true Preachers forth of this Realm (O Lord) but leave us a seed, least *England* be made like unto *Sodom* and *Gomorrah* when thy true *Lots* be gone.----Hearken O Heavens, and then Earth give ear, and bear me witness at the great Day, that I do here faithfully and truly the Lord's message to his dear Servant, to his singularly beloved and elect child *John Bradford*. *John Bradford*, thou man so specially beloved of God, I pronounce and testifie unto thee in the Name of the Lord Jehovah, that all thy sins whatsoever they be, be they never so many, so grievous, or so great, be fully and freely pardoned, released, and forgiven thee, by the mercy of God in Jesus Christ thine onely Lord and sweet Saviour, in whom thou doest undoubtedly believe. Christ hath cleansed thee with his blood, and cloathed thee with his Righteousness, and hath made thee in the sight of God his Father without spot or wrinckle, so that when the fire doth his appointed office, thou shalt be received (as a sweet burnt-sacrifice) into Heaven, where thou shalt joyfully remain in God's presence for ever, as the true inheriter of his everlasting Kingdom, unto the which thou wast undoubtedly predestinate, and ordained by the Lords infallible purpose and decree before the foundation of the world was laid, and that this is most true that I have said, I call the whole Trinity, the Almighty and Eternal Majesty of God the Father, the Son, and the Holy Ghost to my record at this present, whom I humbly beseech to confirm and stablish in thee the true and lively feeling of the same. Amen. *Selah.*

In

In his Letter to his dear and faithful Brethren in *Newgate*, condemned to die. ----Ceaſe not my dearly Beloved, ſo long as you be in this life to praiſe the Lord with all your hearts, for that of his great mercy and infinite goodneſs he hath vouched you worthy of this great dignity, to ſuffer for his ſake, not onely the loſs of goods, wife, and children, long impriſonment, cruel oppreſſion, but death it ſelf in the fire. This is the greateſt promotion that God can bring you, or any other into, in this vail of miſery; yea, ſo great an honour, as the higheſt Angel in Heaven is not permitted to have, and yet hath the Lord for his dear Son Chriſt's ſake reputed you worthy of the ſame, yea, and that before me and many others, who have both long looked and longed for the ſame.---- Rejoyce with double joy, and be glad, my dear Brethren, for doubtleſs you have more cauſe then can be expreſt. But alas! I that for my ſins am left behind, may lament with the holy Prophet, *Woe is me, that the dayes of my joyful'r ſt are prolonged.* Ah curſed Satan! which hath cauſed me ſo ſore to offend my moſt dear loving Father, whereby mine exile and baniſhment is ſo long prolonged. Oh Chriſt, my dear Advocate, pacifie thy Father's wrath, which I have juſtly deſerved, that he may take me home to him in his ſweet mercy. *Pag.* 719.

In his Letter to Mr. *Green*, &c. ---- If they be ſo bleſſed of God that die in the Lord, as the Holy Ghoſt ſaith they be, how much more bleſſed and happy then are you, that die not onely in the Lord, but for the Lord. ---- O bleſſed *Green*, &c. freſh and green ſhalt thou be in the Lord's Houſe, and thy fruits ſhall never wither nor decay.---- *Pag.* 720.

O happy Mr. *Whittle*, *Peter*'s part thou haſt well play'd, therefore thy reward and portion ſhall be like

like his. Now hast thou good experience of man infirmity, but much more proof and taste, yea sens and feeling of God's abundant bottomless mercy Although Satan desired to sift thee, yet Christ th good Captain pray'd that thy faith should not fail God's strength is made perfect by thy weakness, &c. ---- But alas! I lye like the lame man a the Pools side, and every one goeth into the place of health before me.

In his Letter to *William Tyms*.----Satan hath two great pieces of Ordinance to shoot at you, with the which he cannot hurt you, because you have two bul-warks to defend you. The first of these terrible Guns that he hath shot at you is fear and infidelity, for the ugleſomness of death, and horrour o your many and great sins. But this pellet is easily put away with the sure shield of faith in the most precious death and blood-shedding of our dear Lord and onely Saviour, Jesus Christ, whom the Father hath given to us wholly to be ours for evermore, and with him hath given us all things, as *Paul* saith, so that though we be never so great sinners, yet Christ is made unto us holiness, righteousness, and justification; He hath clothed us all his merits, &c. and taken to himself all our sin, &c. so that if any should be now condemned for the same, it must needs be Jesus Christ, who hath taken them upon him. But indeed he hath made satisfaction for them to the uttermost, so that for his sake they shall never be imputed to us, if they were a thousand times more then they be.

The other pestilent Piece he shooteth off at you is, to provoke you to put some part of your trust and confidence in your self, and in your own holiness and righteousness, that you may that way rob God of his glory, and Christ of the honour and dignity

nity of his death; but bleſſed be the Lord God, you have alſo a full ſtrong Bul-work to beat back this peſtilent Pellet, even the pure Law of God, which proveth the beſt of us all damnable ſinners in the ſight of God, and that our beſt works are polluted, in ſuch ſort as the Prophet deſcribes them, with the which manner of ſpeaking, our free-will Phariſees are much offended, for it felleth all mans righteouſneſs to the ground.

In his Letter to Mr. *Auguſtine Bernher.* ---- Pray for me that I may be ſtrong and hardy to lay a good load on that bloody beaſt of *Babylon.* O that I might ſo ſtrike him down, that he ſhould never be able to riſe again, but that ſtroke belongeth onely to the Lord to ſtrike at his coming, which I hope will be ſhortly.

Carpenter.

All *Bavaria* (ſaid *George Carpenter*) is not ſo dear to me as my wife and children, yet for Chriſts ſake I will forſake them cheerfully. Ward, *pag.* 156.

Carver.

Mr. *Derick Carver*, being asked by *Bonner* whether he would ſtand for his Confeſſion, anſwered, He would, for your Doctrine is poyſon and ſorcery. If Chriſt were here, you would put him to a worſe death, then he was put to before. Fox, *Vol.* 3. *pag.* 385.

At the ſtake he ſpake thus; Dear Brethren and Sifters, I am come here to ſeal with my blood Chriſts Goſpel, becauſe that I know it to be true. ---- As many of you as do believe upon the Father, the Son, and the Holy Ghoſt unto everlaſting life, ſee you do the works pertaining to the ſame. As many of you as do believe on the Pope of *Rome*, you do believe to your utter condemnation, and except the great mercy of God prevent not, you ſhall burn in Hell perpetually.

In

In his Prayer. ---- O Lord my God, thou hast written, *He that will not forsake wife, children, house and all that ever he hath, and take up his cross, and follow thee, is not worthy of thee.* Lord, thou knowest that I have forsaken all to come unto thee. Lord, have mercy upon me, for unto thee I commend my Spirit, and my soul doth rejoyce in thee.

Chrysostome.

Clark's *first Volume of Lives, pag.* 145.

Eud xia the Empereſs having ſent him a very threatning meſſage, he gave this anſwer; Go, tell her, *Nil niſi peccatum timeo*, I fear nothing but ſin.

When ſhe had procured his baniſhment, as he went forth of the City, he ſaid, None of theſe things trouble me; but I ſaid within my ſelf, if the Queen will, let her baniſh me, *the Earth is the Lords, and the fulneſs thereof*, if ſhe will, let her caſt me into the ſea, I will remember *Jonah*; if ſhe will, let her caſt me into a burning fiery Furnace, or among wild beaſts, the three children and *Daniel* were ſo dealt with; if ſhe will, let her ſtone me, or cut off my head, I have St. *Stephen*, and the Baptiſt my bleſſed Companions, if ſhe will, let her take away all my ſubſtance, *Naked came I out of my Mothers womb, and naked ſhall I return thither again.*

He uſed to ſay the Devil's firſt aſſault is violent, reſiſt that, and his ſecond will be weaker, and that being reſiſted, he proves a Coward.

Clarebachius.

Ward, *pag.* 259.

I believe (ſaid *Adolphus Clarebachius*) that there is not a merrier heart in the world at this inſtant then mine is: Behold, you ſhall ſee me die by that faith I have lived in.

Cobham.

Colham.

See Sir *John Oldcastle* under the Letter (*O*)

Clark.

When *Roger Clark* was sentenced, he said with much vehemency, Fight for your God, for he hath not long to continue. Fox *Vol* pag. 569.

At the Stake he cried out to the people, *Behold the Lamb of God, which taketh away the sins of the world.*

Coligni.

Jasper Coligni, great Admiral of *France*, who was slain in the Massacre at *Paris*, *August* 24. 1572. being shot in the left Arm with two Bullets, and the fore-finger of the right hand broke off with a third; and being told by a Gentleman, that it was to be feared the Bullets were poysoned, he said, All must be as it pleaseth God. Fox, *Vol.* 3. pag. 57. Clarks *Martyrology* &c. pag. 41. *of his life.*

Seeing his Friends weep, which held his Arm whilst the Incisions were made, he said, My Friends, why do you weep? I judge my self happy that bear these wounds for the Cause of my God.

To Mr. *Merlin*, his Chaplain, he said, These wounds, my Friend, are Gods blessings. The smart indeed is troublesome, but I acknowledge the will of my Lord therein, and I bless his Majesty, who hath been pleased thus to honour me, and to lay any pain upon me for his holy Names sake: Let us beg of him, that he will enable me to persevere to the end.

Speaking concerning those that wounded him, I know assuredly (said he) that it is not in their power to hurt me, No, though they should kill me, for my death is a most certain passage to eternal life. *N*

When the Blood-hounds brake open the house where he lay wounded, he spake thus, I perceive

what is a doing, I was never afraid of death, and I am ready to undergo it patiently, for which I have long since prepared my self.

I bless God that I shall die in the Lord. ---- now need no longer any help of man, therefore my friends get ye hence. ---- The presence of God to whose goodness I commend my soul is abundantly sufficiently for me.

Cover.

Ward, *pag.* 163. Sheep we are for the slaughter (said *Francis Cover* to his two Sons, imbraced together with himself) this is no new thing, let us follow millions of Martyrs through temporal death unto eternal life.

Coo.

Fox, *Vol.* 3. *pag.* 419. *Roger Coo* being asked by the Bishop of *Norwich* whether he would not obey the Kings Laws, answered, As far as they agree with the Word of God, I will obey them. Whether they agree with the Word of God or no, we are bound to obey them (said the Bishop) though the King were an Infidel; *Coo* replyed, If *Shadrach*, *Meshech*, and *Abednego* had so done, *Nebuchadnezzar* had never confessed the Living God.

Constantine.

Ward, *pag.* 154. Being carried with other Martyrs in a Dung-Cart to the place of Execution, he spake thus: Well, yet are we a precious odour, and a sweet favour to God in Christ.

Cornford.

Fox *Vol.* 3. *pag* 893. *John Cornford* one of the last five that suffered Martyrdome in Queen *Mary*'s dayes (when the Sentence should have been passed, and they should have been executed by the Papists) being moved in Spirit with a vehement zeal for God, in the name of them all pronounced Sentence of Excommunication

nication against the Papists, in these words.---- In the Name of our Lord Jesus Christ the Son of the most mighty God, and by the power of the holy Spirit, and the authority of his holy and Apostolick Church, We do hereby give into the hands of Satan to be destroyed, the bodies of those Blasphemers and Hereticks, that do maintain any errour against his most holy Word, or do condemn his most holy Truth for Heresie, to the maintenance of any false Church or feigned Religion, so that by this thy just judgement against thy Adversaries, thy true Religion may be known to thy great glory, and our comfort, and to the edifying of all our Nation Lord Jesus, So be it. ---- It is observable, that within six dayes after this Excommunication Queen *Mary* died, and the tyranny of all *English* Papists with her.

Conlogue.

Brethren and Sisters (said *Peter Conlogue* of *Ireda* at the Stake) be you alwayes obedient to the Word of God, and fear not those that can kill the body, for on the soul they can have no power; as for me I am now going to meet my glorious Spouse the Lord Jesus Christ. Fox, *Vol.* 3. *pag.* 50.

Cranmer.

When Dr. *Thomas Cranmer* Archbishop of *Canterbury* was Excommunicated, he said, From this your Judgement and Sentence, I appeal to the just Judgement of God Almighty, trusting to be present with him in Heaven, for whose presence in the Altar I am thus condemned. Fox, *Vol.* 3. *pag.* 91.

In his Letter to Mr. *Wilkinson*. ---- The true Comforter in all distresses is onely God through his Son Jesus Christ. Whosoever hath him hath Comfort enough, although he were in a Wilderness all alone. He that hath twenty thousand in his *Pag.* 677.

company, if God be absent, is in a miserable Wilderness. In him is all comfort, and without him is none. Wherefore I beseech you seek your dwelling there, where you may truly and rightly serve God, and dwell in him, and have him ever dwelling in you.

Pag. 323. In his Letter to Mr. *Warcup*. ---- Be not so dainty, as to look for that at God, your dear Fathers hands, which the Fathers, Patriarks, Prophets, Apostles, Evangelists, Saints, and his own Son Jesus Christ did not find, *i.e.* all fair way and fair weather to Heaven. ---- The Devil standeth now at every Inne-door in this City and Countrey of this World, crying unto us to tarry and Lodge in this or that place till the storms be over-past, not that he would not have us to wet our skin, but that the time of our running our Race might over-pass us to our utter destruction. ---- Fear not the Flail, fear not the Fanning-wind, fear not the Millstone, fear not the Oven; for all these make you more meet for the Lords tooth.

Pag. 326. In his Letter to Dr. *Hill*. ---- Such as think it enough to keep the heart pure, notwithstanding that the outward man carry favour, as they deny God to be jealous, one that will have the whole man, having created, redeemed, and sanctified both for himself, so they play the Dissemblers with the Church of God, by their parting stakes between God and the World, offending the Godly, whom either they provoke to fall with them, or make more careless and conscienceless, if they have fallen, and occalioning the wicked and obstinate to triumph against God, and the more vehemently to prosecute their malice against such as will not defile themselves in body or soul with the *Romish* Rags, now received among us. ---- Call to mind that there are but two Masters, two kind of people,

people, two wayes, and two Mansion places. The Masters be Christ and Satan; the people the Servitors to either of these; the wayes be strait and wide; the Mansions be Heaven and Hell. This World is the place of trial of Gods people and the Devils servants by whom they follow: The Cross it is that doth make the trial.

In his Letter to *Roydon* and *Esing*. ---- Whom would it grieve, which hath a long journey to go through a piece of foul way, if he knew that after that, the way should be most pleasant, yea the journey should be ended, and he at his resting place most happy? Who will be afraid or loth to leave a little pelf for a little time, if he knew he should afterwards very speedily receive most plentiful riches? Who will be unwilling for a while to forsake his wife, children, friends, &c. when he knoweth he shall shortly after be associated to them inseparably, even after his own hearts desire? Who will be sorry to forsake his life, who is most certain of eternal life? Who loveth the shadow better then the body? Who can desire the dross of this world, but such as be ignorant of the treasures of the everlasting joy in Heaven? Who is afraid to die, but such as hope not to live eternally? ---- What way is so sure a way to Heaven, as to suffer in Christs Cause? If there be any way on Horseback to Heaven, surely this is the way, *Acts* 14. 2 *Tim.* 3. The Devil cannot love his Enemies. Should we look for fire to quench our thirst? As soon shall Gods true Servants find peace and favour in Antichrists Regiment. *Pag.* 333.

In a Letter to Mrs. *Anne Warcup*. ---- My Staffe standeth at the door. I look continually for the Sheriffe to come for me; and I bless God I am ready for him. Now go I to practise that which I have *Pag.* 345.

preached. Now am I climbing up to the hill; it will cause me to puffe and to blow before I come to the cliffe. The hill is steep and high; my breath is short, and my strength is feeble. Pray therefore to the Lord for me, that as I have now through his goodnes even almost come to the top, I may by his grace be strengthned not to rest till I come where I should be. Oh loving Lord, put out thy hand, and draw me unto thee; for no man cometh but he whom the Father draweth. See my dearly beloved, Gods loving mercy: He knoweth my short breath and great weakness. As he sent for *Elias* in a fiery Chariot, so sends he for me. By fire my dross must be purified, that I may be fine gold in his sight.

In his Letter to Mr. *Augustine Bernher*.---- I have now taken a more certain answer of death then ever I did. Ah my God, the hour is come, glorifie thy most unworthy child. I have glorified thee (saith this my sweet Father) and I will glorified thee. *Amen.*

Pag. 356. 357, 361 362. Some of the subscriptions of his Letters were observable. The most miserable hard-hearted unthankful sinner, *John Bradford*. A very painted hypocrite, *John Bradford*. Miserrimus peccatur, *John Bradford*. The sinful *John Bradford*.

Pag. 307. Pray, pray, pray, was the usual close of his Letters which he writ in Prison. When he came into *Smithfield*, he fell flat on his face, and prayed; then taking a Fagot in his hand he kissed it, and so likewise the Stake; and standing by the Stake, lifting up his hands and eyes to Heaven, he said, O *England, England*, repent of thy sins, repents of thy sins, beware of idolatry, beware of false Antichrist, take heed they do not deceive thee; and to his fellow Martyr he said, Be of good comfort Bro-

Brother, for we shall have a merry Supper with the Lord this night; and then embracing the reeds, he said, *Strait is the gate, and narrow is the way that leads to life, and few there be that find it.*

What can be so heavy a burden, as an unquiet Conscience, to be in such a place, as a man cannot be suffered to serve God in Christs Religion? If you be loth to depart from your Kin and Friends, Remember that Christ calleth them his Mother, Sisters, and Brothers, that do his Fathers will. Where we find therefore God truly honoured according to his will, there we can lack neither Friend nor Kin. If you be loth to depart for the slandering of Gods Word, Remember that Christ when his hour was not yet come, departed out of his Countrey into *Samaria*, to avoid the malice of the Scribes and Pharisees, and commanded his Apostles, that if they were pursued in one place, they should fly to another. Thus did *Paul*, and the other Apostles. Albeit when it came to such a point, that they could no longer escape, then they evidenced that their flying before came not of fear, but of godly wisdome to do more good; and that they would not rashly, without urgent necessity offer themselves to death, which had been a tempting of God.

After he had recanted, and was brought to Saint *Mary's* Church in *Oxford*, where Dr. *Cole* after he had preached bitterly against him, shewing why he was to be executed notwithstanding his Recantation, prest him to evidence to the people his conversion to Popery, Dr. *Cranmer* entreated the people to pray with him and for him, that God would pardon his sins, especially his Recantation.

After he had prayed, he told them, It is a sad thing to see so many so much dote upon the love of *Pag. 569.*

this false World, and be so careful of it, and so careless of Gods love, or the World to come: therefore this shall be my first exhortation, that you set not your minds overmuch upon this glozing World, but upon God, and the World to come, and to learn to know what this Lesson meaneth, which St. *John* teacheth, *That the Love of the World is hatred against God.* ---- Let rich men consider and weigh three Scriptures, *Luke* 18. *It is hard for a rich man to enter into the kingdome of Heaven.* 1 John 3. *He that hath the substance of this world, and seeth his Brother in necessity, and shutteth up his mercy from him, how can he say that he loveth God?* James 5.1,2. *Go to now ye rich men, weep and howl for the miseries that are coming upon you, your riches are corrupted.* ---- Another exhortation is, That next under God you obey your King and Queen willingly and gladly, without murmuring or grudging. They are Gods Ministers: Whosoever resisteth them, resisteth the Ordinance of God. ---- And now *I* come (said he) to the great thing, that so much troubleth my Conscience, more then any thing that ever I did, or said, in my whole life, and that is the setting abroad a Writing contrary to the Truth, which now here I renounce, and refuse as things written with my hand, contrary to the Truth which I thought in my heart, and written for fear of death and to save my life if it might be.

And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore, for may I come to the fire it shall be first burned.

At the Stake, when the fire began to burn near him, he stretching out his arm put his right hand into the flame, which he held so stedfast, that all men might see his hand burned, before his body was touched. His

His eyes lifted up to Heaven, he cried out even as long as he could speak, O his unworthy hand! His last words were the words of *Stephen*, *Lord Jesus receive my spirit.*

Cromwel.

Thomas Lord *Cromwel*, Earl of *Essex*, the morning that he was executed, having chearfully eaten his break-fast, passing out of the Prison down the Hill in the Tower, met the Lord *Hungerford* going to Execution for other matter; and perceiving him to be heavy and doleful, he willed him to be of good comfort; for if you repent (said he) of what you have done, there is mercy enough for you with the Lord, who for Christs sake will forgive you; and though the break-fast we are going to be sharp, yet trusting in the mercy of the Lord, we shall have a joyful dinner. Fox, *Vol.* 2. *pag.* 519.

In his Prayer on the Scaffold.---- O Lord Jesus, who art the onely health of all men living, and the everlasting life of them which die in thee ---- Being sure that the thing cannot perish, which is committed to thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the Just. ---- I see and acknowledge there is in my self no hope of salvation, but all my confidence, hope, and trust is in thy most merciful goodness. ---- Thou, merciful Lord, wast born for my sake, didst suffer hunger and thirst for my sake, didst teach, pray, and fast for my sake, all thy holy actions and works thou wroughtest for my sake, thou sufferedst most grievous pains and torments for my sake, and finally thou gavest thy most precious body and blood to be shed on the Cross for my sake; Now, most merciful Saviour, let all these things profit me, *&c.* ---- Let thy blood *Pag.* 515.

cleanse

cleanse and wash away the spots and foulness of m
sins, let thy righteousness hide and cover my un
righteousness.----

Cyprian.

Clark's *first Volume of Lives, pag.* 51. Leigh's *Saint's Encouragements in evil times. pag.*10.

He went in the time of Persecution into volun
tary Banishment, lest (as he said) he should d
more hurt then good to the Congregation.

When he heard the sentence pronounced a
gainst him, he said, I thank God for freeing m
from the Prison of this Body.

He said Amen to his own sentence of Martyr
dome. The Proconsul bidding him consult abou
it, he answered, In so just a Cause there needs n
deliberation.

D.

Daigerfield.

Fox, *Vol.*3. *pag.* 759.

William Daigerfield and *Joan* his Wife (who then
gave suck to her tenth child) being imprisoned in
several Prisons, Bishop *Brooks* sent for the man,
and told him, that his Wife had recanted, and so
perswaded him to recant, and so sent him to his
Wife with a Form of Recantation with him, which
when his Wife saw, her heart clave in sunder, and
she cried out, Alas! Husband, thus long we have
continued one, and hath Satan so far prevailed
with you, as to cause you to break the Vow, which
you made to God in Baptisme? Hereupon he be-
wailed his promise, and beg'd of God that he might
not live so long as to call evil good, and good evil,
light darkness, or darkness light. And accordingly
it came to pass.

Damlip.

Fox, *Vol.*3. *pag.*564.

Mr. *Adam Damlip*, when he had been almost
two years in the *Marshalsey*, considering how he
could not employ his talent there to God's Glory,

as

as he desired (though he had many Favours in Prison) resolved to write to the Bishop of *Winchester*, earnestly to desire that he might come to his Tryal; for (said he) I know the worst, *I* can but lose my present life, which *I* had rather do, then here to remain, and not to be suffered to use my talent to God's Glory.

When he understood by the Keeper, that his sufferings was near, he was notwithstanding very merry, and did eat his meat as well as ever he did in all his life, insomuch that some at the Board said unto him, they wondred how he could eat his meat so chearfully, knowing he was so near his death; Ah Masters (said he) Do you think that *I* have been so long God's Prisoner in the *Marshalsey*, and have not yet learned to die? Yes, yes, and *I* doubt not but God will strengthen me therein.

When he was told that his four Quarters should be hanged at four parts of *Calice*, and his Head upon the Lanthern-gate, Then shall *I* not need (said he) to provide for my Burial.

Delos.

Alas (said *James Delos* to the Monks that called him proud Heretick) here *I* get nothing but shame, *I* expect indeed preferment hereafter. Ward, *pag.* 151.

Denley.

Mr. *John Denly* being entreated by Bishop *Bonner* to recant, said, God save me from your Counsel. Fox, *Vol.* 3. *pag.* 388.

In the Fire, with the burning flame about him, he sung a Psalm, and having his face hurt with a Fagot hurled at him, he left singing for a while, and clapt his hands in his bleeding face, and afterwards put his hands abroad, and sung again till he died.

Dyonisius

Clarks *first Volume of Lives*, p. 12.

Dionysius.

Dionysius Areopagita (who seeing the general Eclipse of the Sun at Christ's death, said to one Either the God of Nature now suffers, or the frame of the World shall be dissolved; and to another God unknown in the flesh doth suffer.

When he was apprehended by *Sisinius* the Praefect, and sharply reproved for preaching against the worship of their Gods, and required to confess his errour, said, That they were no gods, whom they worshipped, but Idols, the works of mens hands, and that it was through meer ignorance, folly, and idolatry, that they adored them; adding that there was but one true God, as he had preached.

After he was grievously tormented, he was brought before *Sisinius* the second time, who sentenced him to be beheaded forthwith. *Dyonisius* told him, he worshipped such Gods as would perish like Dung upon the Earth; but as for my self (said he) come life, come death, I will worship none but the God of Heaven and Earth.

He pray'd thus at his death. O Lord God Almighty, thou onely-begotten Son, and Holy Spirit; O Sacred Trinity, which art without beginning, and in whom is no division, Receive the soul of thy Servant in peace, who is put to death for thy Cause and Gospel.

He used to say, That he desired these two things of God (1) That he might know the Truth himself, and (2) That he might preach it, as he ought, to others.

Driver.

Fox, *Vol.* 3. *pag.* 886.

Alice Driver in her first Examination, having got her Adversaries to acknowledge, that a Sacrament is a sign, and that it was Christ's Body, his

Disci-

Disciples did eat the night before he was crucified; Seeing it is (said she) a sign, it cannot be the thing signified; and how could it be Christ's Body, that was crucified, seeing his Disciples had eaten him up over night, except he had two Bodies.

At the end of her second Examination, She said; Have you no more to say? God be honoured. You be not able to resist the Spirit of God in me a poor Woman. I was an honest poor man's Daughter, never brought up in the University, as you have been, but I have driven the Plough before my Father many a time (I thank God) yet notwithstanding, in the defence of God's Truth, and in the Cause of my Mr. Christ, by his Grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same; and if I had a thousand lives, they should go for payment thereof. *Pag.* 887.

When she was tied to the Stake, and the iron Chain put about her neck, O (said she) here is a goodly Neckerchief, blessed be God for it. Fox, *Vol.* 3. *Pag.* 888.

Drowry.

Thomas Drowry (the blind Boy, to whom Bishop *Hooper*, as he was going to the Stake, after he had examined him, said; Ah poor Boy, God hath taken from thee thy outward sight, but he hath given thee another sight much more precious: He that endued thy soul with the eye of Knowledge and Faith.) Shortly after Bishop *Hooper*'s Martyrdome, was cast into Prison. Afterwards the Chancellor of *Gloucester* asking him, who taught him that Heresie, that Christ's Body was not really present in the Sacrament of the Altar, he said, You, Mr. Chancellor, when in yonder Pulpit you taught us that the Sacrament was to be received spiritually by Faith, Fox. *Vol.* 3. *pag.* 703.

Faith, and not carnally and really, as the Pap teach. But (said the Chancellor) Do thou as I ha done, and thou shalt live as I do, and escape bur ing. Though you (said *Drowry*) can so easily d sprense with your Conscience, and mock God a the World, yet will not I do so. Then said t Chancellor, I will condemn thee; God's Will fulfilled (said *Drowry*.)

F.

Edward.

Fox, *Vol.* 2. *pag.* 653. King *Edward* the Sixth (our English *Josias*) b ing preist by Archbishop *Cranmer*, and Bishop *Ri ley* to permit the Lady *Mary* to have Mass in he House; after he had argued notably against it bid them be content, for he would spend his life and all he had, rather then to agree to, and gran that he knew certainly to be against the Truth and then fell a weeping, insomuch that the Bisho wept as fast as he; and the Archbishop tol Mr. *Cheek*, his Scholar had more Divinity in hi little finger, then all they had in all their Bo dies.

Elizabeth.

Fox, *Vol.* 3. *Pag.* 945. The Lady *Elizabeth* (afterward Queen of *Eng land*) when she came out of the Barge at Traytor Stairs, going into the Tower, said, Here lande as true a Subject, being a Prisoner, as ever lande at these Stairs. And before thee, O God, I speak it having no other Friends but thee alone.

Her Gentleman-Usher weeping, she demande of him what he meant so uncomfortably to use her seeing she took him to be her Comfort, and not t dismay her, especially for that she knew her Truth to be such, that no man should have cause to weep for her.

When

When the Doors of the Prison were locked and bolted upon her, she called for her Book, desiring God, not to suffer her to build her foundation upon the Sands, but upon the Rock, whereby all blasts of blustering weather should have no power against her.

When she was locked up close in Prison, at first she was much daunted, but afterwards she brake forth into this Speech; The skill of a Pilot is unknown, but in a Tempest; the valour of a Captain is unseen, but in a Battel; and the worth of a Christian doth not appear, but in time of Tryal and Temptation. Mr. *Burrough*'s Mos. Self-denial, *pag.* 31.

Upon *Gardeners* and other Counsellors strict Examination of her, she said, My Lords, you do sift me very narrowly, but well I am assured, you shall not do more to me then God hath appointed, and so God forgive you all.

Some telling her, that they were perswaded God would not suffer Sir *Henry Bemfield* to make her away privately; Well, said she, God grant it be so; for thou, O God, canst mollifie all such tyrannous hearts, and disappoint all such cruel purposes; and I beseech thee to hear thy Creature, which am thy Servant, and at thy Command, trusting by thy Grace ever so to remain.

As she passed over the Water to *Richmond*, going towards *Windsor*, in their Journey to *Woodstock*, she espied certain of her old Servants standing on the other side, very desirous to see her, and sent one of her men standing by unto them; Go to them (said she) and say these words from me, *Tanquam ovis*, *i.e.* just like a sheep to the slaughter.

At her departing from *Woodstock* she wrote

these

these Verses with her Diamond in a Glass Window.

Much suspected by me,
Nothing proved can be,
Quoth *Elizabeth* Prisoner.

Clarks *second Volume of Lives.*

When a Popish Priest press'd her hard to declare her Opinion of Christs Presence in the Sacrament, she truly and warily answered him thus;

Twas the Word that spake it,
He took the Bread and brake it,
And what the Word did make it,
That I believe, and take it.

Esch.

Fox, *Vol.* 2. p. 101, 102. *John Esch* and *Henry Voes* burnt at *Brussels* 1523. being asked what they believed, they said, The Books of the Old and New Testmant. And being asked whether they believed the Decrees of the Councils, and the Fathers, they said, Such as agreed to the Scriptures they believed; and being asked whether it were any deadly sin to transgress the Decrees of the Bishop of *Rome*, they said, That it is to be attributed onely to the Precepts of God, to bind the Conscience of man, or to loose it.

Being condemned, they gave thanks to God their Heavenly Father, which had delivered them through his great Goodness from that false and abominable Priesthood (they having been *Augustine* Friers) and made them Priests of his Holy Order, receiving them unto him as a Sacrifice of a sweet Odour.

The

The greatest Errour that they were accused of, was that men ought to trust onely in God, forasmuch as men were lyars, and deceitful in all their words and deeds; and therefore there ought no trust or assiance to be put in them.

The day of their Execution (said they) the day we have long desired.

One of them, seeing that the fire was kindled at his feet, said, Methinks you do strow Roses under my feet.

Eulalia.

The Virgin *Eulalia* (of *Emerita* in *Portugal*) having secretly got out of her Fathers house (where she was kept close for fear, least she should offer her self to Martyrdome) went couragiously unto the Tribunal, or Judgement-seat, and in the midst of them all, cried out, Would you know what I am? Behold! I am one of the Christians, an enemy to your Divelish Sacrifices, I spurn your Idols under my feet, I confess God omnipotent with my heart and mouth. ---- Go to thou Hangman, burn, cut, mangle thou these earthly Members; it is an easie matter to break a brittle substance, but the inward mind thou shalt not hurt for any thing thou canst do. Fox, *Vol.* i. *pag.* 120.

The Judge endeavouring to perswade her to recant, saying, Behold! what pleasures thou mayest enjoy by the Honourable House thou camest of; What! wilt thou kill thy self, so young a flower, (she being not much above twelve years of age) and so near those Honourable Marriages and great Dowries thou mayest enjoy? *Eulalia* did not answer him, but being in a great fury, spit in the Tyrants face, threw down the Idols, and spurnt abroad with her feet the heap of Incense prepared for the Censers. ---- When one joint was pulled

from another, she said, Behold, O Lord, I will n
forget thee; what a pleasure is it for them,
Christ, that remember thy triumphant Victorie
to attain unto these high dignities.

F.

Fabrianus.

Ward, *pag.* 160. First better, (said *Christopher Fabrianus*) the
sweet; First the Battel, the Victory when I a
dead. Every drop of my blood shall preach Chri
and set forth his Praise.

Faninus.

Ward, *pag.* 155. *Faninus* an *Italian* kissed the Apparitor th
brought him word of his Execution.

To one reminding him of his Children, he sai
I have left them to an able and faithful Gua
dian.

To his Friends weeping, he said, That is we
done, that you weep for joy with me.

To one objecting Christs agony and sadness
his chearfulness: Yea (said he) Christ was sad, th
I might be merry. He had my sins, and I have h
merits and righteousness.

To the Friers offering him a woodden Crucifi
he said, Christ needs not the help of this Piece,
imprint him in my mind and heart, where he ha
his Habitation.

Farellus.

Clarks *first Volume of Lives*, *pag.* 674. Mr. *William Farellus*, being questioned by th
Magistrates of *Metis*, by what Authority, or b
whose request he preached, answered, By th
Command of Christ, and at the request of h
Members.

Farrar.

Fox *Vol.* 3. *pag.* 216. Mr. *Richard Jones*, coming to Dr. *Robert Farra*
Bishop of St. *David*, a little before his death, a
seemi

seeming to lament the painfulness of the death he was to suffer, the Bishop said to him, That if he saw him once to stir in the pains of his Burning, he should then give no credit to his Doctrine. Accordingly he never moved, but even as he stood, holding up his stumps, so he continued still, till *Richard Gravell* with a staffe dashed him upon the head, and so strook him down.

Filius.

John Filiau and *Julian Leville* (who suffered in *France*) being threatned if they constantly persisted, to be burnt alive, and to have their tongues cut out, or otherwise onely to be strangled, and to have the use of their tongues, contemned the offer, saying, You would fain have us renounce our God for saving our selves from a little pain, but it shall not be so; and looking one upon another, said, We are ready not onely to lose one or two of our Members, but the whole Body, and to be burned and burned again in the defence of the Truth. *The Mirrour of Martyrs, pag. 595.*

When the time of their execution came, the Officer put into their hands, being tyed, a Wooden Crosse, which they flung away with their teeth, saying, That they were now to bear a more noble and excellent Crosse then that. Fox, *Vol. 1. pag. 144.*

When their tongues were cut, God gave them utterance, insomuch that they were heard to say, We bid Sin, the Flesh, the World farewel for ever, with whom we shall never have to do hereafter.

At last when the Tormenter came to smear them with Brimstone and Gunpowder, Go to (said *Filiolus*) salt on, salt on the rotten and stinking flesh.

Filiola.

By these Ladders (said *John Filiola* to his Fellows) we ascend the Heavens, now begin we to trample under feet, Sin, the World, the Flesh, and the Devil. Ward, *pag. 153.*

Filmer.

Fox. *Vol.* 2. *pag.* 555. *Henry Filmer* said to *Perjon* and *Testwood* (his fellow Martyrs) Be merry my Brethren, and lift up your hands to God, for after this sharp break-fast, I trust we shall have a good dinner in the Kingdom of Christ our Lord and Redeemer.

Flower.

Fox. *Vol.* 3. *pag.* 242. *William Flower* (alias *Branch*) being told his death was near, said, I hunger for the same, dear Friend, being fully ascertain'd that they can kill but the body, which I am assured shall receive again life everlasting, and see death no more.

Bishop *Bonner* perswaded him to recant, promising him thereupon great things, he answered, That which I have said I will stand to, and therefore I require that the Law may proceed upon me.

At another time, Do what you will, I am at a point; for the Heavens shall as soon fall, as I will forsake mine opinion.

In his Prayer. ---- Have mercy upon me for thy dear Son our Saviour Jesus Christs sake, in whom I confess onely to be all salvation and justification, and that there is none other mean, nor way, nor holiness, in which, or by which any man can be saved in this World.

Burning in the fire, he cried out three times, O the Son of God have mercy upon me, O the Son of God receive my soul.

Folks.

Fox. *Vol.* 3. *pag.* 832. *Elizabeth Folks* being examined, whether she believed the presence of Christs Body to be in the Sacrament substantially and really? answered, That she believed that that was a substantial and real Ive.

When Sentence of Condemnation was read against her, she kneeled down, lifting up her eyes and

and hands to Heaven, she praised God that ever she was born to see that most blessed and happy day, that the Lord would count her worthy to suffer for the testimony of Christ; and Lord, if it be thy will, forgive them that have done this against me, for they know not what they do.

At the Stake she being hindred from giving her Petticoat to her Mother (who kissed her, and exhorted her to be strong in the Lord) threw it away from her, saying, Farewel all the World, farewel Faith and Hope; and so taking the Stake in her hand, said, Welcome Love, &c.

When she and the other five that suffered with her, were nailed to the Stakes, and the fire about them, they clapped their hands together for joy in the fire.

Fox.

The day after Queen *Mary*'s death Mr. *John Fox* preaching at *Basil* to the *English* Exiles, did with confidence tell them, That now was the time come for their return into *England*, and that he brought that News by command from God.

See his Life before his second Vol. of Acts and Monum.

The Lady *Anne Hennage* being given up for dead, He told her, she had done well in fitting her self for death, but that she should not die of that Sickness; and being blamed by her Son in Law for disquieting her mind with hopes of life, He answered, that he had said no more then was commanded him; for it seemed good to God that she should recover, and so she did.

Mrs. *Honywood* having been sick of a Consumption almost twenty years, was scarce able to speak when Mr. *Fox* came to her, onely faintly she breathed forth a desire to end her dayes. Mr. *Fox*, after he had prayed with her, told her, That she should not onely grow well of that Consumption, but al-

so live to an exceeding great age. As well might you have said (quoth Mrs. *Honywood*) that if I should throw this Glass against the Wall, I might believe it would not break to pieces; and holding a Glass in her hand, out of which she had newly drunk, she threw it forth, but the Glass falling first on a Chest, and then on the ground, neither brake nor crackt. Accordingly this eminent Christian Gentlewoman being then Sixty years of age, recovered and lived till she was above Ninety, and could reckon above three hundred and sixty of her Children and Childrens Children.

He also foresaw his own death, and therefore sent away his sons that they might not be present.

Frith.

Fox, *Vol.* 2. *pag.* 304.

Mr. *John Frith* with some others, (chosen into Christs Church *Oxford*, whose Foundation was laid by Cardinal *Wolsey*) conferring together upon the abuses of Religion, then crept into the Church, were therefore accused of Heresie unto the Cardinal, and cast into Prison, within a deep Cave under the ground of the same Colledge, where their salt Fish was laid. Through the filthy stinch thereof they were all infected, and some took their death, but Mr. *Frith* was wonderfully preserved; and was translated from that University (after many miseries undergone both beyond Sea and in his own Land) to another School, namely, to a more setled Discipline of affliction, the Tower of *London*; where, as he remained a Patient in regard of the Persecution, which he suffered, so did he also the office of a Physician, in prescribing to others Preparatives and Remedies in the like case. To which end *A.D.* 1532. he employed his pen in writing those Treatises, which now go under the name of *Vox Pisces*, or the *Book-Fish*.

Con-

Concerning which (the Author of the Preface thereunto) obſerves, that in ſome ſort they ran the Fortune of the Author, being held in captivity in the Sea, and kept in *Jonah*'s Priſon, the belly of a Fiſh, being in danger there to be conſumed, as the Author was like to have periſhed in the Dungeon at *Oxford* by the noyſome ſtinch of Fiſh. *See the preface to* Vox Piſces, *or the* Book-Fiſh.

The Wine therein offered (ſaith the ſame Author) is the pureſt juyce of a Grape of the Vine (Chriſt Jeſus) trode in the Wine-preſs of Perſecution about an hundred years ſince: Which being put in a Paper Veſſel, and formerly miſcarrying by wrack in the tranſporting, is now beyond expectation in a ſtrange Living Veſſel brought back again to Land, no doubt to the end, that it might after long lying hid in ſtore, be anew broached and diſperſed abroad for the refreſhing of many thirſty ſouls; to whom it is like to taſte not the worſe, but the better for the long lying in ſo ſalt a Cellar, as is the bottome of the Sea, wherein, by all probability, it hath been buried for many years. *It was found in the Maw of a Codfiſh in* Cambridge *Market*, 1625. *and Printed* 1627.

Mr. *Frith* did not light his Candle at the Lamp of Mr. *Calvin*, which then was not extant; nor of great *Luther*, who was then but in the beginning of his growth. And yet (ſaith the ſame Author) How judiciouſly is there ſhewn the uſe of the Croſs among Chriſtians to conſiſt in the due preparation for it, and conſtant patience under it? How ſoundly are we taught that our Election and Juſtification are of Gods meer mercy, and not for any thing foreſeen in us? --- That remiſſion of ſins is through Chriſt onely. ---- That no man can merit for others. ---- That true Believers do ſin, yet fall not away utterly from Chriſt. ---- As the Work commends the Author, ſo the Author much more the

Work. When he wrote of the Croſs, he fought valiantly under the Croſs; he turned his words of patience into the perfect work of patience. He had the like happineſs to that of St. *Paul*, to bring forth children unto Chriſt in his bands. Whilſt he was kept cloſe Priſoner in the Tower, by his Letters and Treatiſes he gained many ſouls to Chriſt, and among others (which is moſt obſervable) he converted one *Roſſal* to the Truth, who had formerly dipped his Pen in Gall, and wrote moſt bitterly againſt the Truth of the Goſpel, and againſt the Writings of this Priſoner of Chriſt, then in bands for the Goſpel. Like a Swan he ſang moſt ſweetly before his death, and foreto'd both particularly his own Martyrdome, and the propagation of the Goſpel through all *England* within twenty years after his death; which accordingly came to paſs in the Reign of King *Edward*. He was as it were a Primroſe in the new Spring of the Goſpel: And though he wrote in the twilight between the night of Popery, and the day of Reformation, yet God ſo enlightned him, that his *Treatiſe of the Sacrament*, was the Candle at which that great Torch Archbiſhop *Cranmer* was lighted, as Mr. *Fox* reporteth.

A prep. to the Croſs. pag. 7, 8. That is the true Croſs (ſaith Mr. *Frith* in his Treatiſe called, *A preparation to the Croſs*) which God doth lay upon us ---- For the Word of God to ſuffer all ſcorns, mocks, lyes, and perſecutions, and not to fear the moſt cruel, yea even the moſt *Pag.* 13. ſhameful death. ---- That we may be prepared to bear the true Croſs, we muſt conſider that no calamity falleth on us by fortune or chance, but by *Pag.* 16. *See alſo ch.* 13. *of the Prep. l.* 1. the counſel and appointment of God, as witneſſeth the holy Scripture. ---- It is undoubtedly no ſmall comfort to be aſſured, that the Croſs is of God,

and

and that we are chastened of God, and not of the Devil, or of any wicked man, who utterly can have no power upon us, not so much as to move one hair of our head, beside the will of the Lord. ---- But it is not enough to consider that we are afflicted through the counsel and will of God, but must moreover mark the cause and intent of his godly will; for reason judgeth that we are punished, to the end to be hurt or destroyed, &c. but we must forsake Reason, and cleave to the Word of God, which teacheth that we suffer affliction to our health and salvation; for afflictions are not signs of wrath and displeasure, but of grace and favour. ---- This is no small comfort to them that bear the Cross, that they are not punished of the Lord to their hurt or destruction, but to their health and salvation; and that their afflictions, poverty, &c. are not signs of Gods wrath, but instruments by which God is glorified. ---- When God doth afflict his people for their sins, he doth not therefore afflict them, that by their afflictions they should satisfie for their sins: for the passion and suffering of Jesus Christ is the ransome and expiation of our sins; but that by affliction he may bring sinners to repentance. ---- When a Christian seeth himself forsaken of all men, he must pray, and not cease to pray, but pray in faith mistrusting nothing. ---- God calleth Invocation or crying on him in trouble, a Sacrifice, the true and most acceptable honour. ---- So likewise he calleth the Hope, whereby we tarry his help in affliction, Sacrifice. Sacrifice you the sacrifice of Justice, and hope ye in the Lord, *q. d.* that Hope is a Sacrifice, whereby we yield justice to God, that (seeing he hath so promised) he will pluck us out and deliver us, for so much as he is righteous and true. ---- Of patience to God-ward, springeth forth

A Prepar. pag. 27, 28

Pag. 33.

Pag. 40.

Pag. 41, 42, 43.

Psal. 49.

Psal. 4.

Pag. 59, 60, *&c.*

forth patience toward men; for when the heart is at peace with God, it tarrieth help of him, and
Pag. 66, 67, &c. utterly setteth aside lust to revenge. ---- Our reason is therefore troubled and vexed in persecution, because it thinketh that we are afflicted because God either hateth us, or doth not regard us, neither will help us. These false opinions God plucketh from us, and teacheth us, that we are afflicted, not because he hateth us, but because he will either amend us, or when we be amended, continue us so. ---- And that in our affliction he will help us, and keep us, and also comfort us with the Holy Ghost, and set our Conscience at peace, and make us be
Pag. 69, &c. glad in God, *&c.* ---- Christian patience hath certain conditions, whereby it is known to be true patience. (1) It grudgeth not, neither excuseth it self, as though it should suffer unworthily for his sins, wherefore he sitteth down and holdeth his peace, as *Jeremiah* saith. ---- (2) It casteth all carefulness on God, and committeth it self wholly to God, that Gods will be done and not his. (3) It humbleth himself, and casteth off the pleasures of the World. (4) He is merry and ready to suffer
A Prep. to the Cross, pag. 70. yet more heavy and grievous evils. ---- We must look for help in all afflictions; for God promiseth his help, saying, *I am with you, Fear not, I will*
Pag. 72. *strengthen you.* ---- But the manner, time, and kind of help is unknown unto us, that Faith and Hope may have place, which sticketh to these things which
Pag. 76. are not seen nor heard. ---- God delivereth when most need is, that his glory may shine the brighter.
Pag. 89. ---- He will therefore help, when we be in a manner compelled to despair in all humane help, and when all carnal counsel deceiveth us; for God on-
Pag. 91. ly will be glorified. --- He doth prolong help for our utility and profit, that he might exercise and

prove

prove Faith by temptation, so that he onely might
posſeſs the title and name of Helper. ---- He that
believeth makes not haſte. He which yet ſeems
afar off, ſhall appear at the end, and ſhall not lye:
although he tarry, yet look for him, for he is co-
ming, and at the laſt he ſhall come and ſhall not
be ſlow. ---- It is alſo a great comfort to them that
be in affliction, to remember that they have Chriſt,
and his Prophets, and Apoſtles, and all good and
holy men for their examples, ---- Furthermore, it
is a great comfort to the godly, that the wicked
(whom God doth uſe as a rod to ſcourge the godly)
go not clear away without puniſhment, whom he
maketh either ſhamefully aſhamed, or through
their own counſel he doth take them, and bringeth
them into the ſame deſtruction, which they them-
ſelves have ſtudied and found out for others.
---- The cauſe is, For he that hurteth one faithful,
wrongeth not onely him, but God, who doth re-
venge the injury and wrong done to the faithful, as
injury done to himſelf. ---- He that toucheth you,
toucheth the apple of mine eye. ---- *Saul, Saul,*
why perſecuteth thou me. ---- If thou beeſt tem-
pted concerning the Goſpel, or ſuffering perſecu-
tion for the Goſpel, think of theſe Scriptures,
*He that receiveth not my Croſs, and follows not me, is
not worthy of me. If any man will come after me, let
him forſake himſelf, and take his Croſs and follow me.
For he that will ſave his ſoul ſhall loſe it. Contrariwiſe
he that loſeth his ſoul for my ſake, ſhall find it. He
that will confeſs me before men, I will confeſs him be-
fore my Father.* ---- The Apoſtles rejoyced that they
were counted worthy. --- The Servant is not above
his Lord: all they that will live godly in Chriſt
Jeſus muſt ſuffer perſecution. ---- If thou muſt die,
and leave Wife and Children and thy dear Friends,

Pag. 92, 93.

See cha. 12. *of the prep. to the Croſs,* l. 1. *and* c. 12. l. 2.

See pag. 105

Pag. 109. 110.

Pag. 136, &c.

ſay,

say, The Lord shall be their Defender; for G
both will, and is able to cherish mine, to nour
and defend them; for he is the Father of the
therless, and the Widows Husband. I forget thin
behind my back, and endeavour my self to th
things that are before my face. They that ha
Wives, let them be as though they had none, a
they that weep as though they wept not. ---- If S
tan say thou must forsake the world, what the
Answer thou contrariwise: I shall attain Heave
For blessed are the dead that die in the Lord. All t
world lyeth in wickedness. All that are born
God overcome the world, and this the victor
which overcometh the world, our faith. All t
world shall perish with its lusts and desires. Lo
not the world, nor the things of the world. W
are strangers in this world, and citizens of Heaven
---- Ye sons of men, why love ye vanities, an
seek lies? how long love you infancy or child-
hood? ----

See also chap. 16. l. 2.

See p. 176, &c. of the Preparation, &c.

---- The godly have most comfort; though in
this life they be as sheep ordained to be slain, and
seem forsaken of God, *&c.* yet they do not despair,
no not in death, but are sure they shall pass through
death to life eternal, *&c.* Also they have this com-
fort, that their death is good and precious; they
also know, that through Christs death, death is
Pag. 180. overcome and abolished. ---- Christ by his death
hath changed their death into a sleep. ---- Such a
Pag. 184. be at the point of death, ought to take comfort and
be strong, in that they know that they carry with
them both Letter and Token, which is Baptisme,
whereby their death is incorporate with the death
of Christ, and that it is not their death, so much as
the death of Christ. Wherefore let them surely
trust, that they shall overcome, as that death of
Christ

Christ hath overcome. Unto the godly it is a great comfort, that they know that death is not in the power of Tyrants, nor put into the hand of any Creature, least they should be much troubled, &c. they shall onely die when it pleaseth the Lord. ---- We cannot live any longer then the Lord hath appointed, and we shall not die, though we be in the greatest peril, and extreme jeopardy before our hour. ---- Then wherefore should they fear death? they cannot live longer then God hath appointed, nor die any sooner. ---- It is the comfort of the godly in all adversity, that through the Grace of God, they shall be revived, and raised up, as well the body as the soul; the souls to Justice, the bodies to Glory. This hope the wicked have not, &c. ---- It is a great comfort that affliction shall not endure continually, and the afflictions of this time are not worthy of the Glory which shall be shewed upon us. ---- Our trouble, which is but temporal and light, worketh an exceeding and eternal weight of Glory unto us, who look not on the things that are seen, but on them which are not seen. ----

Pag. 191.
Pag. 193.
Pag. 202.
See page 205, &c.
Pag. 223, 224.

If a man praise a very fool (saith Mr. *Frith* in his Preface to his Mirrour) and think his wit good and profound, he is indeed more fool then the other. Thus seeing man praiseth and commends riches, honour, &c. and such other vain and transitory things, which are but as a dream, and vanish like a flower of the field; when a man should have most need of them, he himself is more vain then those things which are but vanity.

If God hath opened the eyes of thy mind (saith the Mirrour it self) and have given thee Spirit and Wisdome through the knowledge of his Word, boast not thy self of it, but rather fear and tremble,

See the glass to know thy self, p. 13, 14, &c.

for

for a chargeable Office is committed unto thee which (if thou fulfil it) is like to cost thee thy life at one time or other, with much trouble and persecution: but if thou fulfill it not, then shall the Office be thy Damnation. For St. *Paul* saith, *Woe to me if I preach not.* And by the Prophet *Ezek.* God saith, *If I say unto the wicked that he shall die the death, and thou shew him not of it, the wicked shall die in his iniquity, but I shall require his blood at thy hand.* But peradventure our Divines would expound these Texts onely of them that are sent and have cure of souls. Whereunto I answer, That every man that hath the light of Gods Word revealed unto him, is sent whersoever he seeth necessity, and hath the cure of his Neighbours soul, *e. g.* If God hath given me my sight, and I perceive a blind man going in the way, which is ready for lack of sight to fall into a pit, wherein he would likely perish, I am bound by Gods Command to guide him till he be past that jeopardy, or else if he perish therein, his blood shall be required at my hands. Thus if I perceive my Neighbour like to perish for lack of Christs Doctrine, then am I bound to instruct him with the knowledge God hath given me, or else his blood shall be required at my hand. Peradventure they will say, that there is already one appointed to watch the Pit, *&c.* and therefore I am discharged and need take no thought. Whereunto I answer, I would be glad that so it were; notwithstanding if I perceive that the Watchmen be asleep, or run to the Ale-house, *&c.* and through his negligence espie my Neighbour in danger of the Pit, then am I nevertheless bound to lead him from it. I think that God hath sent me at that time to save that soul from perishing, and the Law of God and Nature that bindeth me thereunto, which charge

chargeth me to love my Neighbour as my self, to do unto him as I would be done unto. ---- If God hath given thee riches, &c. thou art yet the very owner of them, but God is the Owner, who saith by the Prophet, *Gold is mine, and silver is mine, and he hath for a season made thee a Steward of them, to see whether thou wilt be faithful in the distribution of them, according to his Commands.* ---- Our spiritual Possessionaries are double Thieves and Murtherers, as concerning the body, besides their murthering of the soul, for lack of Gods Word, which they will neither preach, or suffer any other to do it purely, but persecute them, and put them unto most cruel death: First, they are Thieves and Murtherers, because they distribute not what they have from charitable Forefathers, to the intent it should have been ministred unto the Poor, but upon Horses, Coaches, &c. gorgeous apparel, and delicate fare, &c. Thus they defraud the Poor of their bread, and so are Thieves; and (because this bread is their life) they are Murtherers also. ---- Besides they are Thieves and Murtherers for withdrawing their perfect Members from labour, whereby they might minister unto their Neighbours necessities (I speak of as many as are not occupied about preaching Gods Word.) Hag. 1.

Besides these and many other Treatises, he wrote also several choice Letters, whilest he was Prisoner in the Tower.

In his Letter to the faithful Followers of Christs Gospel, he thus expresseth himself.---- It cannot be expres'd, Dearly Beloved in the Lord) what joy and comfort it is to my heart to perceive how the Word of God hath wrought, and continually worketh among you; so that I find no small number walking in the wayes of the Lord, according as he gave *See his Works*, pag. 81, 82.

gave us Commandment, willing that we should love each other, as he loved us. Now have I experience of the faith which is in you, and can testifie that it is without simulation, that ye love not in word and tongue onely, but in deed and truth. What can be more trial of a faithful heart, then to adventure not onely to aid and succour by the means of other (which without danger may not be admitted unto us) but also personally to visit the Poor oppressed, and see that nothing be lacking unto them, but that they have both ghostly comfort and bodily sustenance, notwithstanding the straite inhibition and terrible menacing of these worldly Rulers, even ready to abide the extreamest jeopardies that Tyrants can imagine. This is an evidence that you have prepared your selves to the Cross of Christ, according to the Counsel of the Wise man, which saith, *My Son, when thou shalt enter into the way of the Lord, prepare thy self unto tribulation.* This is an evidence that you have cast up your accounts, and have wherewith to finish the Tower, which ye have begun to build: and I doubt not but he that hath begun this work in you, shall for his Glory accomplish the same, even unto the coming of the Lord, which shall give unto every man according to his deeds. And albeit God of his secret Judgements for a time keep the rod from some of them that ensue his steps, yet let them surely reckon upon it; for there is no doubt, but all which will live devoutly in Christ must suffer persecution; for whom the Lord loveth he correcteth, and chasteneth every child that he receiveth. ---- If ye be not under correction, of which we are all partakers, then are ye bastards, and not children. Nevertheless we may not suppose that our most loving Father should do that, because he rejoyceth in our

blood

blood or punishment, but he doth it for our singular profit, that we may be partakers of Holiness, and that the remnants of sin, which (through the frailty of our Members) rebel against the Spirit and Will, causing our works to go unperfectly forward, and may some deal be suppressed, least they should subdue us and reign over us. ---- Of these things God had given me the speculation before, and now it hath pleased him to put in ure and practise upon me. I ever thought, yea and do think, that to walk after Gods Word, would cost me my life at one time or another; and although the Kings Grace should take me into his Favour, and not suffer the bloody *Edomites* to have their pleasures upon me, yet will I not think that I am escaped, but that God hath onely deferred it for a season, to the intent that I should work somewhat that he hath appointed me to do, and so to use me to his Glory. And I beseech all the faithful followers of the Lord to arm themselves with the same supposition, marking themselves with the sign of the Cross, not from the Cross as the superstitious multitude do, but rather to the Cross, in token that they be ever ready willingly to receive the Cross, when it shall please God to lay it upon them. The day that it cometh not, count it clear won, giving thanks to the Lord who hath kept it from you, and then when it cometh, it shall nothing dismay you; for it is no new thing, but that which you have continually looked for. And doubt not but that God, who is faithful, will not suffer you to be tempted above what you are able to bear, but shall ever send some occasion by the which ye shall stand stedfast, for either he shall blind the eyes of your enemies, and diminish their Tyrannous Power, or else when he hath suffered them to do their best,

and that the Dragon hath cast a whole flood of waters after you, he shall cause even the Earth to open her mouth, & swallow them up. So faithful is he and careful to ease us, when the vexation shall be too heavy for us, he shall send a *Joseph* before you, against ye shall come into *Egypt*; yea he shall so provide for you, that ye shall have an hundred Fathers for one, an hundred Mothers for one, an hundred Houses for one, and that in this life, as I have proved by experience, and after this life everlasting joy with Christ our Saviour. Notwithstanding since this steadfastness comes not of our selves (as St. *Austin* saith) there was never man so weak or frail, no not the greatest offender that ever lived, but that every man of his own nature should be as frail, and commit as great enormities, except he were kept from it by the Spirit and Power of God. I beseech you Brethren, in the Lord Jesus Christ, to pray with me, that we may be Vessels to his laud and praise what time soever it pleaseth him to call upon us. The Father of Glory give us the Spirit of wisdom, understanding, and knowledge, and lighten the eyes of our mind, that we may know his ways, praising the Lord eternally. ---- *Amen.*

John Frith *the Prisoner of Jesus Christ, at all times abiding his pleasure.*

Fox, *Vol.* 2. *pag.* 506. In his Letter to his Friends concerning his troubles. ---- I doubt not, dear Brethren, but that it doth some deal vex you, to see the one part to have all the words, and freely to speak what they list, and the other to be put to silence, and not to be heard indifferently; but refer your matter un-

unto God, who shortly shall judge after another fashion. ----

The Archbishop of *Canterbury* having sent one of his Gentlemen, and one of his Porters to fetch Mr. *John Frith* out of the Tower to be examined; The Gentleman pitying him, endeavoured to perswade him to relent to Authority, and to give place for a time, and not to cast himself away, and suffer all his singular gifts to perish with him with little profit to the world, &c. Mr. *Frith* gave him thanks for his good will, but told him farther, thus, My Cause and Conscience is such, that in no wise I either may or can for any worldly respect without danger of damnation start aside, &c. If I be demanded what I think of the Supper of the Lord, otherwise called the Sacrament of the Altar, I must needs say my Knowledge and my Conscience, though I should presently lose twenty lives, if I had so many. ---- And if I may be indifferently heard, I am sure mine Adversaries cannot condemn me or mine Assertion, &c. Yea marry, quoth the Gentleman, you say well, if you might be indifferently heard; but I much doubt thereof, for that our Master Christ was not indifferently heard, neither should be (as I think) if he were now present again in the world, &c. Well, well, (quoth *Frith* unto the Gentleman) I know very well that the Doctrine of the Sacrament, which I hold and have opened, contrary to the Opinion of this Realm, is very hard meat to be digested, both of the Clergy and Laity: but this I will say to you, That if you live but twenty years more, you shall see this whole Realm of mine Opinion, &c. and if it come not to pass, then account me the vainest man that ever you heard speak with a tongue.---All things well and rightly pondered, my death in this

Fox, Vol. 3. pag. 990, 991.

Cause (which is Gods and not mine) shall be better unto me and all mine, then life in continual bondage and misery. The Gentleman was so wrought upon, that he contrived a way for Mr. *Frith*'s escape, and prevailed with the Porter to agree with him in the suffering thereof, and then told him, that the business which he had undertaken, *viz.* to lead him as a sheep to the slaughter, so grieved him, that he was overwhelmed with care and sorrows; whereupon he was resolved, what danger soever he incurred, to find out a way to deliver him out of the Lyons mouth, and so acquainted him with the way that he and the Porter had agreed upon. Mr. *Frith* having diligently hearkened to his Speech, said with a smiling countenance, And is this the effect of your secret consultation all this while, surely you are like to lose your labour, for if you should both leave me here, and go to *Croydon*, declaring to the Bishops that you had lost *Frith*, I would surely follow after as fast as I could, and bring them news that I had found and brought *Frith* back again. Do you think that I am afraid to declare mine Opinion before the Bishops in so manifest a Truth? You are a fond man (said the Gentleman) thus to talk. Do you think that your reasoning with the Bishops will do any good? I much marvel that you were so willing to flie the Realm before you were taken, and now so unwilling to save your self when you may. Marry (said *Frith*) there is a great difference between escaping then and now, then I was at liberty, and not attached; but now being taken by the Higher Powers, and that by Almighty Gods permission and providence, I am fallen into the Bishops hands onely for Religions sake, and for such Doctrine, as I am bound in conscience under pain of damnation

to maintain. If I ſhould now ſtart aſide, and run away, I ſhould run from my God, and from the teſtimony of his Word, whereby I ſhould deſerve a thouſand hells.

At the time of his burning Dr. *Cook* admoniſhed all the people, that they ſhould no more pray for him, then they would do for a Dog. Whereupon Mr. *Frith* ſmiling, deſired the Lord to forgive him. Fox, *Vol.* 2. *pag.* 310.

Fulgentius.

An *Arian* Biſhop offering to puniſh the Prieſt that had moſt mercileſly beaten him, if he deſired it, he ſaid, It is not lawful for a Chriſtian to mediate revenge, our Lord Chriſt well knows how to repay the injuries offered to, and inflicted on his Servants. If my caſe be avenged, then loſe I the reward of my patience. It may alſo ſcandalize many little ones, if I a Catholick ſhould require judgement at an *Arians* hands. Clark's *firſt Volume of Lives*, *p.* 167, &c.

In the midſt of his greateſt ſufferings he uſed to ſay, *Plura pro Chriſto toleranda*, We muſt ſuffer more then this for Chriſt.

BIBLIOTHECA BODLEIANA

G.

Gardiner.

William Gardiner, an *Engliſh* Merchant in *Portugal*, was ſo much troubled in ſpirit at the ſight of the Idolatry, committed by the Prieſts in the Maſs, at the ſolemnization of the Marriage between the King of *Portugal*'s Son, and the King of *Spain*'s Daughter, that he could not be quiet, till he had (though in the preſence of the King, and of the Nobles, and whole City) the next Sabbath with one hand ſnatched away the Cake from the Prieſt, and trod it under his feet, and with the other overthrew the *Chalice*. The King asking him how he Fox, *Vol.* 2. *pag.* 746.

durst be so bold? He answered, Most noble Kin
---- The thing which you have seen, was not done
nor thought of me for any contumely, or reproac
to your presence, but onely for this purpose (a
before God I do clearly confess) to seek the salva
tion of this people.

Being ask'd who set him on? He answered
He was not moved by any man, but by his ow
Conscience, there being no man under Heaven
for whose sake he would put himself into so mani
fest a danger, but he owed his service first to God
and secondarily to their salvation; wherefore if h
had done any thing displeasing to them, the
ought to impute it to themselves, who so irrev
rently used the Sacrament of the Lords Supper un
to so great Idolatry, not without great ignominy
the Church, violation of the Sacrament, and th
peril of their own souls, except they repen
ted.

For this he was cruelly tormented, and burned
and in the fire he sung; *Psal.* 43. *Judge me, O God
and defend my cause against the unmerciful peo
ple.*

Gaudaria.

Fox, *Vol.* 3. *Con.* 49. *Christopher Gaudaria*, having been a Spend-thrift
was converted by *Lewis Stellius*, telling him, That
he ought rather to distribute of his gettings to the
poor, then to spend them so wastfully; for if he
continued so, God would surely call him to an ac
count for it, insomuch that he was chosen a Dea
con in the Church; in the execution of which Of
fice, he was taken and imprisoned, and being ask'd
how he came to turn Heretick, seeing he learned
not that of his Master the Abbot, he answered, I
am no Heretick, but a right believing Christian,
which he taught me not indeed, but rather, other
vile

vile qualities, which I am ashamed now to rehearse.

Some objecting to him his youth, being about the age of thirty, He told them, That mans life consisted but of two dayes, *viz.* the day of his birth, and the day of his death. And for my part (said he) I am now willing by death to pass into eternal life.

The morning that he was to be executed, He said to his Fellow-Prisoners (having put on a clean shirt, and washed himself) Brethren, I am now going to be married, I hope before noon to drink of the wine of the Kingdome of Heaven.

A Frier coming to them (as he said) to convert them; *Christopher* said unto him, Away from us, thou seducer of Souls, for we have nothing to do with thee.

One of his Fellow-sufferers (as the Hangman was gagging him) said, What, shall we not have liberty in this our last hour to praise our God with our voice and tongue. Brother (said *Gualterius*) let not this discouragе us, for the greater wrong our enemies think to do unto us, the more assistance we shall find from God: And so he never ceased to comfort them, till he was gagged also, and burnt *June* 2, 1568.

Gerard.

About the year 1160. in the reign of *Henry* the Second, came about thirty *Waldenses* into *England*, *Gerardus* being their Minister, to labour to win Disciples to Christ. They were converted before a Council of Bishops at *Oxford*, and *Gerard* speaking for them all, said, We are Christians, holding and reverencing the Doctrine of the Apostles.---Being urged with arguments against their Doctrine, they answered, They believed as they were taught by Clarks *Martyrology* pag. 41.

Gods Word, but would not dispute their faith. --- Being admonished to repent, and threatned if they did not, they despised their Counsel, scorned their threats, saying, *Blessed are they that suffer persecution for righteousness sake, for theirs is the Kingdom of Heaven.*

They were excommunicated, burnt in the foreheads for Hereticks, Mr. *Gerard* both in the forehead and cheek; their cloaths were cut off to their Girdles, and so whipt through *Oxford*, they singing all the while, *Blessed are ye when men hate you, and despitefully use you*, &c.

Ghest.

Fox, *Vol.* 1. pag. 1012. *Laurence Ghest* had his wife and seven children brought to him (the Bishop hoping to overcome him by his natural affection to them) and his wife beginning to exhort him to favour himself, He desired her not to be a block in his way, for that he was in a good course, running toward the mark of his salvation.

Gibson.

Fox, *Vol.* 3. pag. 858. Some of the Articles exhibited against Mr. *Richard Gilson.* ---- (3) That he hath commended, allowed, defended, and liked both *Cranmer, Latimer, Ridley*, and all other Hereticks here in this Realm of *England*, according to the Ecclesiastical Laws condemned for Hereticks, and also liked their Opinions. (4) That he hath comforted, aided, assisted, and maintained both by words and otherwise, Hereticks and erroneous Persons, or at the least suspected and infamed of Heresies, *&c.* (5) That he hath affirmed that the Religion now used in this Realm, is in no wise agreeable to Gods Word and Commandment, *&c.*

The Bishop asking him, if he knew any cause why the Sentence should not be read against him, he

he said, the Bishop had nothing wherefore justly to condemn him. Sentence being read, He again admonished *Gibson* to remember himself, and so save his soul. Mr. *Gibson* answered, That he would not hear the Bishops babling, boldly protesting that he was contrary to them all in his mind, though he asoret me kept it secret, for fear of the Law. And speaking to the Bishop, he said, Blessed am I, that am curled at your hands, We have nothing now, but thus will I; for as the Bishop saith, so it must be. And no heresie is it to turn the truth of Gods Word into lies, and that do you. *Pag.* 859.

Mr. *Gibson* also propounded Nine Articles to *Bonner*, by him to be answered by yea or nay, or else by saying he could not tell (1) Whether the Scriptures of God, written by *Moses* and other holy Prophets of God through faith, that is in Christ Jesus, be available Doctrine, to make all men in all things unto salvation learned, without the help of any other Doctrine, or no? (3) Whether the holy Word of God, as it is written, doth sufficiently teach all men, of what dignity, estate, or calling by Office whatsoever he or they be, their full, true, and lawful duty in their Office? and whether every man ---- be found upon the pain of eternal damnation, in all things to do, as he is thereby taught and commanded, and in no wise to leave undone any thing that is to be done, being taught and commanded by the same? (4) Whether any man (the Lord Jesus Christ, God and man only except) by the holy Ordinance of God, ever was, is, or shall be Lord over Faith? (5) By what lawful Authority or Power any man of what Dignity, Estate, or Calling soever he or they be, may be so bold as to alter or change the holy Ordinances of God, or any of them, or any part of them? (6) By

(6) By what evident tokens Antichrist in his Ministers may be known, seeing it is written, That Satan can change himself into the similitude of an Angel of Light, and his Ministers fashion themselves, as though they were Ministers of righteousness? (7) What the Beast is, which maketh war with the Saints of God? and what the gorgeous and glittering Whore is, which sitteth upon the Beast? ----

Gilby.

See Mr. Gilby's *Admonition to* England *and* Scotland *to call them to repentance, Printed at* Geneva, 1558. *pag.* 59.

Mr. *Anthony Gilby*, an exiled Minister of Christ in Queen *Mary*'s dayes, in his Admonition speaks thus. ---- Whereas many have written many profitable Admonitions to you twain (O *England* and *Scotland*, both making one Island most happy, if you could know your own happiness) ---- and others with Pen and Tongue, with Word, with Writing, with jeopardy and loss of Lands, Goods, and Lives, have admonished you both twain of that cankered poyson of Papistry, that ye foster and pamper to your own perdition and utter destruction of your selves and yours, souls and bodies, for now and ever. I thought it my duty (seeing your destruction to mans judgement to draw so near) how much or how little soever they have prevailed, yet once again to admonish you both to give testimony to that truth, which my Brethren have written, and especially to stir your hearts to repentance, or at the least to offer my self a witness against you, for the justice of God, and his righteous judgements, which doubtless (if your hearts be hardned) against you both are at hand to be uttered. Thus by our writing, whom it pleaseth God to stir up of your Nations all men that now live, and that shall come after us, shall have cause also to praise the mercy of God, that so oft admonish-

Pag. 60.

ed

eth before he ſtrikes, and to conſider his juſt puniſhment, when he ſhall pour forth his vengeance. Give ear therefore betimes, O *Britain* (for of that name both rejoyceth) whileſt the Lord calleth, exhorteth, and admoniſheth: that is the acceptable time, when he will be found. If ye refuſe the time offered, ye cannot have it afterward, though with tears (as did *Eſau*) ye do ſeem to ſeek it. Yet once again in Gods behalf I do offer you the very means, which if God of his mercies grant you grace to follow, I doubt nothing, but that of all your enemies ſpeedily ye ſhall be delivered. Ye rejoyce at his Word, I am ſure, if ye have any hope of the performance. Then hearken to the matter which I write unto you, not forth of mens Dreams and Fables, nor forth of propbane Hiſtories, painted with mans wiſdome, vain eloquence, or ſubtile reaſons, but forth of the infallible Word of God. ---- Is not this Gods curſe and threatning (amongſt many others) pronounced againſt the ſinful Land and diſobedient people? That ſtrangers ſhall devour the fruit of thy Land, and be above thee, *&c.* and thy ſtrong walls wherein thou truſted, ſhall be deſtroyed, *&c.* And doth not *Iſaiah* reckon this alſo as the extremity of all plagues, for the wickedneſs of the people to have women raiſed up to rule over them? But what ſaith the ſame Prophet in the beginning of his propheſie, for a remedy againſt theſe and all other evils. *Your hands are full of blood* (ſaith he) *O ye Princes of* Sodom *and people of* Gomorrah; *but waſh you, make you clean, take away your wicked thoughts forth of my ſight, ceaſe to do evil, learn to do well*, &c. *Then will I turn my hand to thee, and purge out all thy droſs, and take away thy tynne, and I will reſtore thy Judges as aforetime, and Counſellors as of old.* And *Moſes* ſaid before in the place alledged,

Deut. 28.

Iſa. 3.

Pag. 61.

Deut. 28. ed, *That if thou wilt hear the voice of the Lord thy God, and do his Commandments, thou shalt be blessed in the Town, and blessed in the Field. The Lord shall cause thine enemies, that rise up against thee, to fall before thee*, &c. Lo the way in few words, O *Britany*, to win Gods favour, and therefore to overcome thine enemies. But to print this more deeply upon your hearts, O ye Princes and people of that Island whom God hath begun to punish, seek (I warn you) no shifting holes to excuse your faults, no political practises to resist Gods vengeance.

Pag. 62. ---- Submit your selves to him, who holdeth your breath in your nostrils, who with one blast of his mouth can destroy all his enemies. Embrace his Son Christ, and repent betimes for your obstinacy against him and his Word, and for your cruelty against his Servants. Repent, repent. For repentance is the onely way of your redress and deliverance. ---- Consider how the Lord hath intreated *Israel* and *Juda*, his own people, how oft they trespassed, and how he gave them over into the hands of their enemies: But whensoever they repented and turned again to God unfeignedly, he sent them Judges and Deliverers, Kings and Saviours. ---- *Noah* pronounceth, that within a hundred and twenty years all flesh should be destroyed. We have many *Noahs*, that so cry in our time, yet no man repenteth. All the time that *Noah* was preparing for the Ark to avoid Gods vengeance, the multitude derided this holy Prophet, as the multitude of you two Realms doth at this day deride all them that by obedience to Gods Word seek the means appointed to avoid Gods judgment.

Pag. 63. Then the people would not repent, but as if they should live for ever they married, they banqueted, they builded, they planted, deriding Gods messen-

ger.

ger. Do not you the like? I appeal to your own consciences. *The Lord calleth to fasting* (saith the Prophet *Isaiah*) *to mortifie themselves, and kill their lusts, but they kill Sheep and Cullocks. Jeremy* cries for tears and lamentation; *They laugh and mock. Malachi* crieth to the people of his time, *Turn unto me, and I will turn unto you, saith the Lord of Hosts,* and they proudly answer, *Wherein shall we turn?* Are ye not such? Do you not ask, Wherein shall we turn, when ye will not know your sins? Ye will not confess and acknowledge your faults, though ye go a whoring in every Street, Town, and Village with your Idols: though the blood of the oppressed cry every where against you for vengeance. So that seeing no token of repentance, I cannot cry unto you with *John Baptist, O ye generation of vipers, who hath taught you to flie from the wrath to come?* ---- But I will wound you no more with the words of the Prophets, or of this holy Saint of God *John Baptist*, but with our Saviour Christs two most sweet parables of the two Sons and of the Tilmen, to whom he set his vineyard, *I will labour to set before your eyes your rebellion, hypocrisie, and cruelty, if so I can bring any of you to repentance.* ---- He hath called you by his Word many a time to work in his vineyard. I ask, what you have answered. Some of you have said plainly, like rebellious children, That ye would not do it, that ye would not work in your Fathers vineyard. Shall I apply this part to *Scotland*? *Scotland* was indeed called most plainly and evidently through the mercies of God both by their own faithful Countreymen, and also by earnest travel of our *English* Nation to come into the Lords vineyard in the time of King *Edward* the Sixth, but refused. That time (as ye know) the vineyard

Pag. 64.

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in *England* by the children of God was not altogether neglected, and then most earnestly were ye (O Brethren of *Scotland*) required to joyn hands with us in the Lords work, but Satan alas would not suffer it. His old forfred malice, and Antichrist his Son, could not abide, that Christ should grow to throng by joyning that Isle together in perfect Religion, &c. lest this one Island should become a safe Sanctuary (as it began to be) to all the persecuted in all places. ---- God hath also by the blood of his Saints, shed amongst you, by favour and friendship, by war and the sword, yea by famine and pestilence, and also by all other means called you to labour in his vineyard; but to this day alas! we hear not of your humble obedience, but still ye say with stubborn faces, We will not labour, we will not be bound to such thraldome, &c. Ye think perchance I am too sharp, and that I accuse you more then you deserve; for amongst you many do know the will of your Father, and many make profession of his Gospel, but consider, Brethren, that it is not enough to know the Commandments, and to profess the same in mouth, but it is necessary, that ye refuse your selves, your own pleasures, appetites, and your own wisdome, if ye shall be judged faithful labourers in the Lords vineyard, and that ye bear the burthens together with your Brethren, and suffer heat and sweat, before ye taste the fruits with them. God will not be content, that ye look over the Hedge, and behold the labours of your Brethren, but he requireth that ye put your hands also to the labours, that ye travel continually to pluck up all unprofitable weeds, though in so doing the Thorns prick you to the bone; that ye assist your Brethren in their labours, though it be with the jeopardy of your lives,

lives, the loss of your substance, and displeasure of the whole earth. ---- I must needs leave thee, O *Scotland*, after I have advertized thee of this, that thou follow not the example of *England*, but let thy reformation be full and plain, according to Gods holy Will and Word, without addition. Let all the plants, which thy Heavenly Father hath not planted, be rooted out at once. Let not avarice blind thee, nor worldly wisdome discourage thy heart; let none bear the name of a Teacher, that is known to be a Fosterer of Superstition, or any kind of wickedness. ---- Thus must thou, O *Scotland*, repent thy former inobedience, if that thou wilt be approved of the Lord. And now do I return to thee, O *England*, I do liken thee to the second Son in the Parable which answered his Father with flattering words, saying *I go Father, but yet he went not at all*. For since the time I had any remembrance, our Heavenly Father, of his great mercies, hath not ceased to call thee into his Vineyard, and to these late dayes thou hast alwayes said, That thou wouldest enter and be obedient. In the time of King *Henry* the Eighth, when by *Tyndal*, *Frith*, *Filney*, and other his faithful Servants, God called *England* to dress his Vineyard, many promised full fair, but what fruit followed, nothing but bitter grapes, yea, briars and brambles, the wormwood of avarice, the gall of cruelty, the poyson of filthy fornication, flowing from head to foot, the contempt of God, and open defence of the Cake-idol, by open Proclamation to be read in the Churches, instead of Gods Scriptures. ---- It grieveth me to write these evils of my Countrey, save onely that I must needs declare what fruit were found in the Vineyard, after you promised to work therein, to move you to Repentance, and to justifie Gods Judgements, how grie-

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grievously soever he shall plague you hereafter. Wherefore I desire you to call to remembrance your best state under King *Edward*, when all men with general consent promised to work in the Vineyard, and ye shall have cause I doubt not to lament your wickedness, that so contemned the voice of God for your own lusts, for your cruelty, for your covetousness, that the Name of God was by your vanities evil spoken of in other Nations. ---God grant you all repentant hearts, for no order or state did any part of his duty in those dayes. But to speak of the best, whereof you use to boast, your Religion was but an *English* Mattins, patch'd forth of the Popes portess. Many things were in your great Book superstitious and foolish, all were driven to a present service, like the *Papists*, that they should think their duties discharged, if the number were said of *Psalms* and *Chapters*. Finally, there could no Discipline be brought into the Church, nor correction of manners. ---- To what contempt *Pag. 71.* was Gods Word, and the admonition of his Prophets come in all estates before God did strike, some men are not ignorant. The Preachers themselves for the most part could find no fault in Religion, but that the Church was poor, and lacked living. ---- Sure many things should have been reformed, before that the Kitchin had been better provided for our Prelates in *England*. It was most evident that many of you under the cloak of Religion, served your own bellies; some were so busie to heap benefice upon benefice, some to labour in Parliament for purchasing of Lands, that the time was small, which could be found for the Reformation of abuses, and every little that was spent upon the feeding of your flocks. ---- In a word, the Gospel was so lightly esteemed, that the most part of men

men thought rather that God should bow and stoop to their appetites, then that they should be subject to his holy Commandments. ---- Even the Nobility and Council would suffer no rebukes of Gods Messengers, though their offences were never so manifest; let those that preached in the Court, the Lent before King *Edward* deceased, speak their conscience, and accuse me if I lie; yea, let a writing of *Northumberland*'s to Mr. *Harlow* be brought to light, and it shall testifie, that he was not ashamed to say, That the liberty of the Preachers tongues would cause the Council and Nobility to rise up against them, for they could not suffer so to be entreated. These were the fruits in the time of Harvest, a little before the Winter came, and of the time of *Mary* what should I write? ---- It hath cast off the Truth known, and confessed, and followeth lies and errours, which once it detested. It *Pag.* 72. buildeth the building which once it destroyed; it raiseth up the idols, which once were there confounded. ---- They persecute, they banish, they burn Christ the Son of God in his members.----But *Pag.* 73. to be short, this onely remaineth for both these Nations, that they repent, and return into the Vineyard, with the first Son, and bring forth the fruits of Repentance. The fruits of Repentance I call not onely to know your sins, and to lament them, but to amend your lives, and to make strait the Lords paths by resisting Satan and Sin, and obeying God in doing the works of righteousness, and executing Gods Precepts and Judgements, so long amongst you contemned, for even now is the Axe *Mat.* 3. put to the root of the tree, *&c. The Lord hath now his Fan in his hand, and will purge his floor*, &c. Repent therefore whilst you have time, before you be fanned, hewn down, and fired. ---- Here have we *Pag.* 74.

to lament the miserable state of mankind, which is so seduced by the subtile Serpent, that he cannot know his misery, when he is admonished, nor perceive his perdition, when it draweth so near. When the Servants of God set forth his Truth, they are charged to trouble Realms and Countreys, as was *Elias*, when they warn men not to joyn hands with wicked Kings and Princes, they are counted Traitors, as was *Isaiah* and *Jeremiah*, such is mans malice. ----

Wherefore I do admonish and exhort you both in the Name of the living God, that howsoever you have hitherto shewed your selves the Servants of men, to bear and flatter with the world, that now ye learn in Gods cause to despise the faces of men, to bend your selves against this wicked world, neither regarding the Visors of Honours, vain Titles, nor dignities, any farther then they seek Gods onely Glory, for his Glory will he not suffer to be contemned for any cause; no, he will pour contempt on those Princes that strive against his Truth, but
Pag. 75. those that glorifie him, will he glorifie. ---- Behold, your onely remedy remaining, is to repent your time of ignorance, of stubbornness, of cruelty of idolatry, wherein ye have so long continued. Mourn for your ignorance, and now with all diligence seek for knowledge of the Word of God, and openly profess the Gospel, which is the power of God, whereof ye ought not to be ashamed. Cease at the last from your old stubbornness, and labour in the Vineyard with all meekness. Cease from your cruelty against Christs Members, and learn to suffer for Christs sake, if ye will be true Christians. Banish all Idolatry and Popish Superstition from amongst you, else can ye have no part in Christs Kingdome, no more then Christ can be partaker

taker with Antichrist. Pray to the Lord of Hosts and Armies to give you the courage, strength, and means. The Lords Arm is not shortened now, no more then of old. Be strong therefore in the Lord, for the defence of the Truth, though all the World rise against it. Now when the battel is fierce against the living God for dead idols, against the Gospel of Christ for the inventions of Antichrist, against Christs members for Popish ceremonies; can any of you that will be accounted Gods Children, still halt of both hands? ---- If you will maintain Gods truth in the Earth, he will receive you as his Children into the Heavens, if you confess his Christ before this wicked Generation, Christ shall confess you before his Father in the Heavens, in the presence of his Angels: But if you persist stubbornly to banish Gods Word, and his Son Christ in his Members forth of your Earthly Kingdomes, how can ye look for any part in his Heavenly Kingdome?---Lo here is the choice of life and death, of misery and wealth offered to you by Gods mercies, and the means how you may win Gods favour opened, whereby onely ye may prevail against your enemies. God grant you hearts to answer as the people did to *Joshua*, offering the like choice. God forbid (say they) that we should forsake God, we will serve the Lord our God, and obey his voice, for he is our God. And we your banished Brethren, by the Power of God, to provoke you forwards, will thus pronounce with *Joshua*, *That we and our Families will serve the Lord God, though all Nations run to Idols, though all people do persecute us.* We know that Satan hath but a short time to rage, and that Christ our Captain right speedily will crown his Souldiers, to whom as he is the eternal God with his Father be all honour and glory for ever and ever. So be it.

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Josh. 24.

See it at the end of the Dialogue.

A short Prayer which Mr. *Gilby* made for t faithful in those dayes. O Lord God, and most me ciful Father, we beseech thee for the honour of t Holy Name to defend us from that Antichrist *Rome*, and from all his detestable enormities, ma ners, laws, garments, and ceremonies. Destroy th the counsel of all the *Papists* and Atheists, enem of thy Gospel, and of this Realm of *England*. D close their mischiefs and subtile practises. Co found their devices. Let them be taken in th own wilines. And strengthen all those that mai tain the Cause and Quarrel of thy Gospel, with i vincible force and power of the Holy Spirit, so t they fail not to proceed and go forward to that t Godliness, commanded in thy Holy Word, with simplicity and sincerity, to thy Honour and Glor the comfort of thine Elect, and the confusion thine enemies, through Jesus Christ our Lord a Saviour. *Amen, Amen.* And say from the hea *Amen.*

Glee.

Fox, *Vol* 3. *edit. f.* 24. When the Friers told Madam *La Glee*, that s was in a damnable estate: It seems so indeed (sa she) being now in your hands; but I have a G that will never leave me, nor forsake me, for a that. Thou hast (said they) renounced the Fai It is true (said she) I have renounced your fait which I am able to shew is rejected, and accurs of God, and therefore deserves not so much a be called Faith.

Pag. 25. When news was brought her, that she was co demned to be hang'd, she fell down upon h knees, and blessed God, for that it pleased him shew her so much mercy as to deliver her by such kind of death, out of the troubles of this wretch world, and to honour her so far, as to call her

die for his Truth, and to wear his Livery (meaning the Haltar, which the Hangman had put about her neck) Then sitting down at Table to break her fast with the three other condemned Servants of Christ, giving thanks to God, she exhorted them to be of good courage, and to trust unto the end in his free and onely mercy. She then called for a clean linen Waistcoat, making her self ready, as if she had been going to a Wedding. Mr. *Ward* tells us, that she put on her Bracelets; for I go (said she) unto my Husband. Ward, pag. 151.

Being commanded (as she was led to execution) to take a Torch into her hand, and to acknowledge she had offended God and the King: Away, away, (said she) with it. I have neither offended God, nor the King, according to your meaning, nor in respect of the cause, for which I suffer. I am I confess a sinful woman, but I need no such light, for helping me to ask forgiveness of God for my sins past, or present. Use such things your selves, who sit and walk in the darkness of ignorance and errour.

Then one of her Kinsfolks met her in the way, and presented to her view her little children, praying her to have compassion on them. I must needs tell you (said she) that I love my children dearly; but yet neither for the love I bear to them, or any thing else in this world, will I renounce the Truth, or my God, who is and will be a Father unto them, to provide better for them, then I should have done, and therefore to his providence and protection I commend and leave them.

When she saw the three men about to die silent, and not to call on God, she exhorted them thereto, and gave them an example.

Fox, *Vol.* 3. *Pag.* 422.

Mr. *Robert Glover* in his Letter to his Wife ha many memorable paſſages, the chief I ſhall colle ---- I thank you heartily (moſt loving Wife) f your Letters ſent to me in my impriſonment. read them with tears more then once or twic with tears (I ſay) for joy and gladneſs, that G hath wrought in you ſo merciful a work; (1) A unfeigned repentance. (2) An humble and hear reconciliation. (3) A willing ſubmiſſion and ob dience to the will of God in all things. ---- Th your Letters, and the hearing of your godly pr ceedings have much relieved and comfort me, *&c.* and ſhall be a goodly Teſtimony for yo at the great Day, againſt many worldly and vain Dames, which ſet more by their own pleaſure an praiſe in this world, then by Gods Glory, littler garding (as it appeareth) the everlaſting health o their own ſouls or others. ---- So long as God ſha lend you continuance in this miſerable world above all things give your ſelf continually to Pray er, lifting up pure hands without anger, wrath, o doubting, forgiving as Chriſt forgives. And that may be the better willing to forgive, it is good oft to call to remembrance the multitude and great neſs of our ſins, which Chriſt daily and hourly pardoneth and forgiveth us.---- And becauſe God Word teacheth us, not onely the true manner praying, but alſo what we ought to do or not to in the whole courſe of our life, what pleaſeth o

John 12.

diſpleaſeth God, and that as Chriſt ſaith, *The Wo of God, that hath ſpoken, ſhall judge us.* Let yo Prayer be to this end eſpecially, that God of h great mercy would open and reveal more and mo daily to your heart the true ſenſe, knowledge, a underſtanding of his moſt holy Word, and g yo

you grace in your living, to expres the fruit thereof. And forasmuch as Gods Word is, as the Holy Ghost calleth it, *The Word of affliction, i.e.* it is tel- 1 Cor. 1.
dome without hatred, persecution, peril, danger of loss of goods and life, *&c.* Call upon God continually for his assistance, casting your accounts what it is like to cost you, endeavouring your self, through the help of the Holy Ghost by continuance of prayer, to lay your foundation so sure, that no storm or tempest shall be able to overthrow it; remembring alwayes (as Christ saith) *Lots* wife, Luke 17.
i.e. to beware of looking back to that thing that displeaseth God: and nothing more displeaseth God then Idolatry, that is, false worshiping of God, otherwise then his Word commandeth. ---- They object they be the Church, *&c.* My answer was, The Church of God knoweth and acknowledgeth no other head, but Jesus Christ the Son of God, whom ye have refused, and chosen the man of sin, the Son of perdition, enemy to Christ, the Devils Pag. 423.
Deputy and Lieutenant, the Pope. Christs Church heareth, teacheth, and is ruled by his Word, as he saith, *My Sheep hear my voice. If you abide in me,* John 10.
and my Word abide in you, you be my Disciples. Their Church repelleth Gods Word, and forceth all men to follow their traditions. Christs Church dares not adde nor diminish, alter or change his blessed Testament; but they be not afraid to take away Acts 7.
all that Christ instituted, and go a whoring (as the Scripture saith) with their own inventions, *&c.* The Church of Christ is, hath been, and shall be in all ages under the Cross, persecuted, molested, and afflicted, the world ever hating them because they are not of the world; but these persecute, murther, slay, and kill such as profes the true doctrine of Christ, be they in learning, living, conversa-

tion, and other vertues never so excellent. Christ and his Church referred the trial of their doctrine to the Word of God, and gave the people leave *John 5.* to judge thereof by the same Word; search the Scriptures. But this Church taketh away the Word from the people, and suffereth neither learned nor unlearned, to examine or prove their doctrine by the Word of God. The true Church of God laboureth by all means to resist and withstand the lusts, desires, and motions of the world, the flesh, and the Devil: these for the most part give themselves to all voluptuousness, &c. ---- I likened them to *Nimrod*, whom the Scripture calls a mighty Hunter, telling them, That that which they could not have by the Word, they would have by the Sword, and be the Church whether men will or no.--- Beware of such as shall advertise you something to bear with the world, as they do, for a season. There is no dallying with Gods matters. It is a fearful thing to fall into the hands of God. Remember *1 Chr. 18.* the Prophet *Elias*, *Why halt ye on both sides?* Re- *Luke 9.* member what Christ saith, *He that putteth his hand to the Plough, and looketh back, is not worthy of me.* And seeing God hath hitherto allowed you as a good Souldier in the fore-ward, play not the Coward, neither draw back to the rere-ward. Saint John numbreth among them, that shall dwell in the hell Lake, such as be fearful in Gods Cause. Set before your eyes alwayes the examples of such, as have behaved themselves boldly in Gods Cause, as *Stephen*, *Peter*, *Paul*, *Daniel*, the three Children, the Widows Sons, and in your dayes *Anne Askew*, *Laurence Sanders*, *John Bradford*, &c. *Be afraid in no* *Phil. 1.* *thing* (saith Saint *Paul*) *of the adversaries of Christs Doctrine, the which is to them a sign of perdition, but to you of everlasting salvation.* Christ commanded the

the same, saying, *Fear them not.* Let us not follow the example of him, who asked time first to take leave of his Friends. If we do so, we shall find few of them, that will encourage us to go forward in our business, please it God never so much. We read not that *James* and *John*, *Andrew* and *Simon*, when they were called, put off the time, till they had known their Fathers and Friends pleasure, but the Scripture saith, *They forsook all, and ly and ly followed Christ.* Christ likened the Kingdome of God to a precious Pearl, the which whosoever findeth, selleth all that he hath to buy it. Yea, whosoever hath but a little taste or glimmering how precious a treasure the Kingdome of Heaven is, will gladly forego both life and goods for the obtaining of it. But the most part now adayes be like to *Æsops* Cock, which when he had found a precious stone, wished rather to have found a barley corn: so ignorant be they how precious a jewel the Word of God is, that they choose rather the things of this world, which being compared to it, be less in value then a barley corn. If I would have given place to worldly reasons, these might have moved me; the forego-ing of you and my children; the consideration of the state of my children, being yet young, apt and inclinable to vertue and learning, and so having the more need of my assistance; I was never called to be a Preacher or Minister; and (because of my sickness) fear of death in Prison before I should come to my answer, and so my death to be unprofitable. But these and such like, I thank my heavenly Father (which of his infinite mercy inspired me with his Holy Ghost, for his Sons sake, my onely Saviour and Redeemer) prevailed not in me. But when I had by the wonderful permission of God fallen into their hands, at the first sight of the She-

Mat. 13.

riffe,

riffe, nature a little abaſhed; yet ere ever I came to the Priſon, by the working of God and through his goodneſs, fear departed. ---- Little juſtice was ſhewed by Mr. Sheriffe; but the leſs juſtice a man findeth at their hands, the more conſolation in conſcience ſhall he find from God; for whoſoever is of the world, the world will love him. After I came to Priſon, and had repoſed my ſelf there a while, I wept for joy and gladneſs my belly full, muſing much of the great mercies of God, and (as it were) ſaying to my ſelf after this ſort, O Lord, who am I, on whom thou ſhouldſt beſtow this thy great mercy, to be numbred among the Saints that ſuffer for the Goſpels ſake? And ſo beholding and conſidering on the one ſide my imperfection, unableneſs, ſinful miſery and unworthineſs, and on the other ſide the greatneſs of Gods mercy, to be called to ſo high promotion, I was as it were amazed and overcome for a while with joy and gladneſs, concluding thus; O Lord, thou ſheweſt power in weakneſs, wiſdome in fooliſhneſs, mercy in ſinfulneſs. Who ſhall let thee to chooſe where and whom thou wilt? As I have ever zealouſly loved the con-
Pag. 424. feſſion of thy Word, ſo ever thought I my ſelf unworthy to be partaker of affliction for the ſame. Some travelling with me to diſmiſſed upon bonds, to them my anſwer was (to my remembrance) after this ſort; Foraſmuch as the Maſters have impriſoned me, having nothing to burthen me withal, if I ſhould enter into bonds, I ſhould in ſo doing accuſe my ſelf: and ſeeing they have no matter to lay to my charge, they may as well let me paſs without bonds, as with bonds. Secondly, if I ſhall enter into bonds, covenant and promiſe to appear, I ſhall do nothing but excuſe, colour, and cloak their wickedneſs, and indanger my ſelf nevertheleſs,

being

being bound by my promiſe to appear. ---- Afterward debating the matter with my ſelf, theſe conſiderations came into my head. I have from time to time with good conſcience (God I take to record) moved all ſuch as I had conference with to be no dalliers in Gods matters, but to ſhew themſelves after ſo great a light and knowledge, hearty, earneſt, conſtant, and ſtable in ſo manifeſt a truth, and not to give place one jot contrary to the ſame. Now thought I, if I ſhall withdraw my ſelf, and make any ſhifts to pull my own neck out of the Coller, I ſhall give great offence to my weak Brethren in Chriſt, and advantage to the enemies to ſlander Gods Word. It will be ſaid, he hath been a great emboldner of others to be earneſt and fervent, to fear no worldly perils and dangers, but he himſelf will give no ſuch example. Wherefore I thought it my bounden duty both to God and man, being (as it were) by the great goodneſs of God called and appointed hereunto, to ſet aſide all fear, perils and dangers, all worldly reſpects and conſiderations, and like as I had before, according to the meaſure of my ſmall gift, within the compaſs of my vocation and calling, from the bottome of my heart unfeignedly moved, exhorted, and perſwaded all that profeſs Gods Word, manfully to perſiſt in the defence of the ſame, not with ſword and violence, but with ſuffering and loſs of life, rather then to defile themſelves again with the whoriſh abomination of the Romiſh Antichriſt. So the hour being come with my fact and example to ratifie, confirm, and proteſt the ſame to the hearts of all true Believers, and to this end (by the mighty aſſiſtance of Gods holy Spirit) I reſolved my ſelf with much peace of conſcience, willingly to ſuſtain whatſoever the Romiſh Antichriſt ſhould do againſt me.

---- When

---- When Mr. *Warren* the Chancellor willed the chief Jaylor to carry me to the Bishop, I laid his charge the cruel seeking of my death; and when he would have excused himself, I told him he could not wipe his hands so: He was as guilty of my blood before God, as though he had murthered me with his own hands. He departed from me, saying I needed not to fear if I would be of his belief. God open his eyes, and give him grace to believe this, which he and all of his inclination shall find (I fear) too true for their parts, that they which cruelly, maliciously, and spitefully persecute, molest, and afflict the Members of Christ for their Conscience sake, and for the true testimony of Christs Word, and cause them to be most unjustly slain and murthered, without speedy repentance shall dwell with the Devil and his Angels in the fiery lake everlastingly, where they shall wish and desire, cry and call, but in vain (as the right companion *Epulo*) to be refreshed of them whom in this world they contemned, despised, disdained, as slaves, misers, and wretches. ---- The Bishop laid to my charge my not coming to Church. Here I might have dallied with him, and put him to his proofs. ---- Notwithstanding I answered him through Gods merciful help, that I neither had nor would come at their Church, as long as their Mass was used there, to save (if I had them) five hundred lives. ---- The Bishop asking me who should judge the Word? I told him, Christ was content that the people should judge his Doctrine by searching the Scriptures, and so was *Paul*. Methinks ye should claim no farther priviledge nor preheminence then they had. ---- The Bishop telling me, He was my Bishop, and therefore I must believe him: If you say black is white (said I)

must I also say as you say, and believe the same, because you say it is so? ---- If you will be believed because you be a Bishop, Why find you fault with the people, that believed Mr. *Latimer*, Mr. *Ridley*, Mr. *Hooper*, *&c.* that were Bishops? Because they were Hereticks (said the Bishop) And may not you erre (quoth I) as well as they? I looked for learning at my Lords hand to perswade me, and he oppressed me onely with his Authority. He said I dissented from the Church, and asked me where my Church was before Kings *Edward*'s time; I desired him to shew me, where their Church was in *Elias* time, and what outward shew it had in Christs time? --- The tidings that I should be carried to *Lichfield* did at first somewhat discourage me, fearing least I should by reason of my great sickness through extream handling (which I looked for) have died in the Prison, before I should come to my answer: But I rebuked immediately with Gods Word this infidelity in my self, *&c.* after this manner, What make I of God? Is not his power as great in *Lichfield* as *Coventry*? Doth not his providence extend as well to *Lichfield* as *Coventry*? Was he not with *Habakkuk*, *Daniel*, *Meshach*, and *Jeremy* in their most dangerous imprisonments? He knows what things we have need of them. He hath numbred all the hairs of our head. The Sparrow falleth not to the ground without our heavenly Fathers will, much more will he care for us, if we be not faithless, whom he hath made worthy to be witnesses of his truth. So long as we put our trust in him, we shall never be destitute of his help, neither in prison, nor in sickness, nor in health, nor in death, nor before Kings, nor before Bishops. Not the Devil himself, much less one of his Ministers shall be able to prevail against us. With such *Pag.*425.

like

like meditations I waxed chearful of good consolation and comfort. So that hearing one say, They could not provide Horses enough for us, I said, Let them carry us in a Dung-Cart for lack of Horses, if they list, I am well content for my part.---- I told *Jephcot* the Chancellors Servant, That they should have judgement without mercy, that shewed no mercy, and this mercy I found at his hand at *Lichfield*. He put me into a Prison that same night, where I continued till I was condemned, in a place next to the Dungeon, &c. very cold, with small light, and there he allowed me a bundle of Straw instead of a Bed, without Chair, Form, or any other thing to ease my self withall. God of his mercy gave me great patience through prayer that night, so that if it had been his pleasure, I could have have been contented to have ended my life.---- In the time of my imprisonment I gave my self continually to prayer and meditation of the merciful promises of God, made unto all, without exception of persons, that call upon the Name of his dear Son Jesus Christ. I found in my self daily amendment of health of body, increase of peace in conscience, and many consolations from God by the help of his holy Spirit, & sometime (as it were) a taste and glimmering of the life to come, All for his onely Son Jesus Christs sake. To him be all the praise for ever and ever. The enemy ceased not many times sundry wayes to assault me: Oftentimes objecting to my conscience my own unworthiness of the greatness of the benefit to be accounted amongst those that suffer for Christ, for his Gospels sake. Against him I replied with the Word of God on this sort. What were all those whom God had chosen from the beginning to be his Witnesses, and to carry his Name before the world?

world? Were they not men, as well subject to sin and imperfections, as other men be? ---- Who gave first unto him? What hast thou that thou hast not received? All have received of his fulness. They were no bringers of any goodness to God, but altogether receivers. They chose not God first, but God chose them. They loved not God first, but he loved them first: Yea he both loved and chose them when they were his enemies, full of sin and corruption, as well as void of all goodness. ---- He is and will be the same God, as rich in mercy, as mighty, as able, as ready, as willing to forgive sins without respect of persons to the worlds end of all them that call upon him. God is near, he is at hand, he is with all, with all (I say) and refuseth none, excepteth none, that faithfully in true repentance call upon him, in what hour, what place, or what time soever it be. It is no arrogancy nor presumption in any man to burden God (as it were) with his promise, and of duty to claim and challenge his aid, help, and assistance in all our perils, dangers, and distress, calling upon him not in the confidence of our own godliness, but in the trust of his own promises made in Christ. ---- His Word cannot lye, *call upon me in the day of trouble, and I will hear thee, and thou shalt praise me.* I answered the enemy also on this manner; I am a sinner, and therefore unworthy to be a witness of this truth. What then? Must I deny his Word, because I am not worthy to profess it? What bring I to pass in so doing, but adde sin to sin? What is greater sin then to deny the truth of Christs Gospel? *He that is ashamed of me or of my words* (saith Christ) *of him also will I be ashamed before my Father, and all his Angels.* I might also by the same reason forbear to do any of Gods Commandments. When I am provoked

Acts 24. *Rom.* 11. *Rom.* 4. *John* 1. *Psal.* 50.

voked to pray, the enemy may say to me, I am not worthy to pray, therefore I shall not pray, *&c.*----

When the Bishop came to *Lichfield* ---- he perswaded me to be a Member of his Church, which had continued so many years. As for our Church (as he called it) it was not known, he said, but lately in King *Edward*'s time. I profess my self to be a Member of that Church (said I) that is builded upon the foundation of the Prophets and Apostles, Jesus Christ being the head corner-stone. And this Church hath been from the beginning (said I) though it bear no glorious shew before the world, being ever for the most part under the Cross and affliction, contemned, despised, and persecuted. The Bishop contended on the other side that they were the Church. So cried all the Clergy against the Prophets of *Jerusalem* (said I) saying, The Church, the Church, *&c.* So much out of Mr. *Glover*'s choice Letter.

*Pag.*427. After he was condemned, his heart was lumpish and desolate of all spiritual consolation; whereupon fearing least the Lord had utterly withdrawn, he made his moan to Mr. *Austine Bernher*, his familiar friend, telling him how he had prayed night and day to God, and yet had no sense of comfort from him. The Minister desired him to wait patiently the Lords leisure; and howsoever his present feeling was, yet seeing his cause was just, he exhorted him constantly to stick to the same, and to play the man, not doubting but the Lord in his good time would visit him, and satisfie his desire with plenty of consolation, whereof (said Mr. *Bernher*) he was right certain and sure, and therefore desired him, whenever any such feeling of Gods heavenly mercies should begin to touch his heart, that then he should shew some signification there-

thereof. The next day, as he was going to the place of his Martyrdome, and was come within sight of the Stake, although all the night before, praying for strength and courage, he could feel none; suddenly he was so mightily repleni shed with Gods holy comfort, and heavenly joys, that he cried out, clapping his hands to *Austine*, and saying in these words, *Austine*, He is come, he is come, &c. and that with such joy and alacrity, as one seeming rather to be risen from some deadly danger to liberty of life, then as one passing out of the world by any pains of death.

Godfrey.

When one called *Godfrey de Hamme'* Heretick, he said, No Heretick, but an unprofitable Servant, yet willing to die for his Lord, and reckoning this death no death, but a life. Ward, *pag.* 157.

Goodman.

Mr. *Christopher Goodman*, an exiled Minister of Christ in Queen *Mary*'s dayes, declaring the cause of all the then misery in *England*, and the onely way to remedy the same, writes as followeth from *Geneva*. *See his Sermon on* Act. 4. 19. *Entuged and Printed at* Geneva. 1558. *Pag.* 216, &c.

---- If all in whom the People should look for comfort, be altogether declined from God (as indeed they appear to be at this present time in *England*, without all fear of his Majesty, or pity upon their Brethren) ---- Then assure your selves (dear Brethren and Servants of God) there can be no better counsel, nor more comfortable or present remedy (which you shall prove true, if God grant you his Spirit and Grace to follow it) then in continual and daily invocation of his Name, to rest wholly and onely upon him, make him your shield, buckler, and refuge, who hath so promised to be to all them that are oppressed and depend upon him;

to do nothing commanded againſt God and your conſcience, preferring at all times the will of God to the will of men, ſaying and anſwering to all manner of perſons, This God hath commanded, this we muſt do: That God hath forbidden, that we will not do. If you will rob us and ſpoil us for doing the Lords will, to the Lord muſt you make anſwer, and not to us; for his goods they are, and not ours. If ye will impriſon us, behold you are oppreſſours; if ye will hang us, or burn us, behold ye are murtherers of them which fear the Lord. ---- And for our part, if you take from us this vile and corruptible life, we are ſure the Lord will grant it us again with joy, and immortality, both of ſoul and body. If God give you grace to make this or the like anſwer, and ſtrength to contemn their Tyranny, you may be ſure to find unſpeakable comfort and quietneſs of conſcience in the midſt of your danger, and greateſt rage of Satan. And thus boldly confeſſing Chriſt your Saviour before men (as by the examples of thouſands of your Brethren before your faces God doth mercifully encourage you) you may with all hope and patience wait for the joyful confeſſion of Chriſt again, before his Father and Angels in Heaven, that you are his obedient and dearly beloved Servants; being alſo aſſured of this, that if it be the will of God to have you any longer to remain in this miſerable world, that then his Providence is ſo careful over you, and preſent with you, that no man or power can take away your life from you, nor touch your body any farther then your Lord and God will permit them, which neither ſhall be augmented for your plain confeſſion, nor yet diminiſhed for keeping of ſilence; for nothing cometh to the Servants of God by hap or chance, whoſe hairs of their heads are numbred.

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Whereof

Whereof if ye be so assured, as ye ought, there can be nothing that should make you to shrink from the Lord. If they do cast you into Prison with *Joseph*, the Lord will deliver you: If they cast you to wild beasts and Lions, as they did *Daniel*, you shall be preserved: If into the Sea with *Jonas*, you shall not be drowned; or into the dirty dungeon with *Jeremy*, you shall be delivered; or into the fiery Furnace with *Shadrach*, *Meshach*, and *Abednego*, yet shall not be consumed. Contrariwise, if it be his good pleasure, that you shall glorifie his holy Name by your death, what great thing have you lost? changing death for life, misery for felicity, continual vexation and trouble for perpetual rest and quietness, chusing rather to die with shame of the world, being the Servants of God, then to live among men in honour, being the servants of Satan, and condemned of God. Otherwise, if you give place to the wickedness of men to escape their malice and bodily dangers, you shew your selves therein to fear man, more then the mighty and dreadful God: him that hath but power of your body, and that at Gods appointment then God, himself, who hath power, after he hath destroyed the body, to cast both soul and body into hell-fire, there to remain everlastingly in torments unspeakable. And moreover, that which you look to obtain by these sinful shifts, you shall be sure to lose with grief and trouble of conscience; for this saying of your Master being true and certain, that *They which seek to save their life* (meaning by any worldly reason or policy) *shall lose it*. What shall be their gains at length, when by dissimulation and yielding to Popish Blasphemy, they dishonour the Majesty of God to enjoy this short, miserable, and mortal life, to be cast from the favour of God,

Pag. 219.

Pag. 220.

Mat. 16.

and company of his heavenly Angels, to enjoy for a short time their goods and possessions among their fleshly and carnal Friends, whenas their conscience within shall be deeply wounded with hell-like torments? when Gods curse and indignation hangeth continually over the heads of such, ready to be poured down upon them; when they shall find no comfort, but utter despair with *Judas*, who for this worldly riches (as he did) have sold their
Pag. 221. Master, seeking either to hang themselves with *Judas*, to murther themselves with *Francis Spira*, to drown themselves with Justice *Hales*, or else to fall into a raging madness with Justice *Morgan*? What comfort had *Judas* then by his money received for betraying his Master? was he not shortly after compelled to cast it from him, with this pitiful voice, *I have sinned in betraying innocent blood?*
Mat. 27.
Pag. 222. ---- Then, dear Brethren in Christ, what other reward can any of you look for, committing the like offences? ---- There is no trust but in God, no comfort but in Christ, no assurance but in his promise, by whose obedience onely you shall avoid all danger. And whatsoever you lose in this world, and suffer for his Name, it shall be here recompenced with double, according to his promise, and in the world to come with life everlasting, which is to find your life, when you are willing to lay it down at his Commandment. I am not ignorant how unnatural a thing it is, and contrary to the flesh, willingly to sustain such cruel death, as the Adversaries have appointed to all the Children of God, who mind constantly to stand by their profession, yet to the Spirit notwithstanding is easie and joyful; for though the flesh be frail, the Spirit is prompt
Mat. 10.
Pag. 223. and ready. Whereof (praised be the Name of God) you have had notable experience in many of your Bre-

Brethren, very Martyrs for Christ, who with joy patiently, and triumphing have suffered and drunk with thirst of that bitter Cup, which nature so much abhorreth, wonderfully strengthened no doubt by the secret inspiration of Gods holy Spirit; so that there ought to be none among you so feeble, weak, or timerous, whom the wonderful examples of Gods present power and singular favour in those persons, should not encourage, bolden, and fortifie to shew the like constancy in the same Cause and Profession. Nevertheless great cause we have thankfully to consider the unspeakable mercy of God in Christ, who hath farther respect to our infirmity, that when we have not that boldness of Spirit to stand to the death, as we see others, he hath provided a present remedy, that being persecuted in one place, we have liberty to flee into another. When we cannot be in our own Countrey with a safe conscience (except we would make open profession of our Religion, which is every mans duty, and so be brought to offer up our lives in sacrifice to God in testimony that we are his) he hath mollified and prepared the hearts of Strangers to receive us with all pity and gladness, where you may be also not onely delivered from the fear of death, and the *Popish* Tyranny, practised without all measure in that Countrey, but with great freedom of conscience hear the Word of God continually preached, and the Sacraments of our Saviour Christ purely and duely ministred without all dregs of Popery or Superstition of mans invention, to the intent that you being with others refreshed for a space, and more strongly fortified, may be also with others more ready and willing to lay down your lives at Gods appointment; for that is the chiefest grace of God, and greatest perfection, to fight even *Pag.* 224.

unto blood under Christs Banner, and with him to
Pag.225. give our lives. But if you will thus flee (Beloved in the Lord) you must not chuse unto your selves places, according as you fancy, as many of us, who have left our Countrey have done, dwelling in Popish places among the enemies of God in the midst of impiety; some in *France*, as in *Paris*, *Orleance*, *Roan*; some in *Italy*, as in *Rome*, *Venice*, *Padua*, which persons in fleeing from their Queen, run to the Pope, fearing the danger of their bodies, seek where they may poyson their souls, thinking by this means to be less suspected of *Jezabel*, shew themselves afraid and ashamed of the Gospel, which in times past they have stoutly professed. And lest they should be thought favourers of Christ, have purposely ridden by the Churches and Congregations of his Servants, their Brethren, neither minded to comfort others there, nor to be comforted themselves; wherein they have shewed the coldness of their zeal towards Religion, and given no small occasion of slander to the Word of God, which they
Pag.226. seemed to profess. ---- This manner of fleeing then is ungodly, *&c.* Neither is it enough to keep you out of the Dominions of Antichrist, and to place your selves in corners, you may be quiet and at ease, and not burthened with the charges of the poor, thinking it sufficient if you have a little exercise in your houses in reading a Chapter or two of the Scriptures, and then will be counted zealous persons, and great Gospel'ers; No Brethren, and Sisters, this is not the way to shew your selves manful Soldiers of Christ, except you resort where his
Pag.227. Banner is displayed, and his Standard set up, where the Assembly of your Brethren is, and his Word openly preached, and Sacraments faithfully ministred; for otherwise what may a man judge, but

that

that such either disdain the company of their poor Brethren, whom they ought by all means to help and comfort, according to that power that God hath given them for that end onely, and not for their own ease; or else that they have not that zeal to the House of God, the Assembly of his Servants, and to the spiritual gifts and graces (which God hath promised to pour upon the diligent hearers of his Word) as was in *David*, who desired, being a King, *Rather to be a door-keeper in the House of God, Psal. 84.*
then to dwell in the tents of the ungodly, lamenting nothing so much the injuries done to him by his Son *Absalom* (which were not small) as that he was deprived of the comfortable exercises in the Tabernacle of the Lord, which then was in Sion. Neither doth there appear in such persons that greedy desire (whereof *Isaiah* makes mention) which *Pag. 228.*
ought to be in the Professours of the Gospel, who *Isa. 2.*
never would cease or rest, till they should climb up to the Lords hill, meaning the Church of Christ, saying one to another, *Let us ascend to the hill of the Lord, to the house of the God of Jacob, and he will teach us his waies, and we shall walk in his footsteps; for the Law shall come forth of Sion, and the Word of the Lord from Jerusalem.* Which zeal the Prophet doth not mention in vain, but to shew what a thirst and earnest desire should be in true Christians, and how the same appeareth in seeking and resorting to those places, where it is set forth in greatest abundance and perfection, as was after Christs Ascention in *Jerusalem*. And as that zeal shewed them to be of Christ, by the like must we be judged Christians also, that if we flee for Christ, the places whereunto we flee, may bear witness for what cause we are fled. Neither is it a sufficient excuse *Pag. 229.*
which many alledge, that they believe to be saved

by Christ, that they have sufficient knowledge of their duty, and the rest they can supply by their own diligence. I dare say their faith is not so much, but they had need to desire with the Apostles, *Lord, encrease our faith.* And if they will so confess, why do they forsake the chiefest means that God hath ordained, which is the open Congregations of his people, where his Word, the fountain of Faith, is most purely preached, and where the godly Examples of others may be a sharper spur to prick them forward; and as for the knowledge and diligence of such, there may be no buckler to defend their doings; for if they have those gifts whereof they boast, where may they better bestow them then in the Church of God? except they will say they are born to themselves, and have the gifts of God, which he would have common to others, applied to their own private fancy, which is to lap them up in a clout, and not to put them forth to the vantage of the owner, as did the unprofitable Servant, and as do all they to whom God hath given either learning, counsel, or worldly substance, who either for the strength of Cities, pleasantness of the air, traffick, or merchandize, or for any other worldly respect or policy do absent themselves from the Congregation and company of their poor Brethren, where Christ hath advanced his Standard, and blown his Trumpet. If God then give you not strength at the first to stand in his Profession to the death, nor that you cannot be quiet in conscience, abiding in your Countrey, you see how his mercy hath given you liberty to kill, and what places he hath appointed you to flee unto, that is, where you may do good to your selves and others, where we may be free from Superstition and Idolatry, where your faith may be encreased

Pag. 230.

and

and not diminished, and your selves strengthened, and confirmed, and more strongly armed. But if you in tarrying will neither stand manfully to Christ your Master, but betray him, doing as the *Papists* do; nor yet with thanks use this remedy, that God hath granted to our infirmity, to resort to his Churches, godlily instituted, what answer shall ye be able to make to his Majesty, when he shall call for an account of your doings? How shall you avoid his wrathful indignation, now ready to be poured upon his enemies? ---- For in taking part with their impiety, you must be partakers of their Cup likewise. Neither is this any new or hard Doctrine, that may exceed your capacity, but may rather be termed your A.B.C. and first Principles, wherein none ought to be ignorant. That if we will be Christs Scholars, we must learn to bear his Cross, and to follow him, not to cast it off our shoulders with the enemies, and run from him. ---- Be no more deceived in so plain a matter. *If the Lord be God, follow him, if Baal be God, go after him.* ---- Let not the example of any lead you into error, for men are but mortal. Trust in the Lord, for he is a sure rock. ---- Trust not your own shifts, for they will deceive you. Mark the end of others, and in time be warned. These Lessons are hard to the flesh, but easie to the spirit. The way of the Lord is a strait path, but most faithful, sure and comfortable. ---- From *Geneva* this first of *Jan. An.* 1558. *Pag.* 253.

Goose.

John Goose (burnt in *England An.* 1473.) being prest by the Sheriff of *London* to recant, and so deliver himself from death, answered, That for his Reli- Clarks *Martyrology pag.* 57.

Religion he was at a pass, and neither could nor would recant the same.

Fox, *Vol.*1. *pag.*939. When the Sheriff gave him some meat, of which he did eat heartily, he said to the standers by, I eat now a good and competent Dinner, for I shall pass a sharp shower, before I go to Supper.

Gordius.

Fox, *Vol.*1. *pag.*117. When a solemn Feast was celebrated in *Cæsarea*, in honour to *Mars*, *Gordius* a Citizen thereof, who had been a Centurion, and had chosen exile for sometime in the heat of Persecution, left the Desert wherein he lived in exile, and got him up into the chief place of the Theater, and with a loud voice cried out, Behold, I am found of them that sought me not, and to those that asked not for me, have I openly appeared.

The Sheriff asking him, who he was, from whence he came, and for what he came thither; I am come (said he) to publish, that I set nothing by your desires against the Christian Religion, but that I profess Jesus Christ to be my hope and safety.

The Sheriff threatning him with all kind of torments; It would be to me a damage (said he) if I should not endure divers torments for Christs Cause.

When he was tormented, he lifted up his eyes to Heaven, saying, *The Lord is my helper, I will not fear the thing that man can do unto me; I will fear no evil, for thou Lord art with me.*

He blamed the Tormentors if they favoured him at all.

The Sheriff promising great things, if he would deny Christ; It lieth not in you (said he) to place any in Authority, which be worthy to have a place in Heaven.

When

When he was led out of the City to be burnt, many with tears beg'd him to save himself, but he said, Weep not, I beseech you, for me, but rather for those that bring us to the fire, and thereby purchase Hell fire to themselves. Truly I am ready for the Name of Christ to suffer a thousand deaths, if need were.

Some perswading him to deny Christ with his tongue, and to keep his Conscience to himself: My tongue (said he) which by the goodness of God I have, cannot be brought to deny the Author and giver of it; for with the heart we believe unto righteousness, and with the mouth we confess unto salvation.

Gorgius.

When the Tyrant offered *Gorgius* promotion: Have ye any thing (said he) equal to, or more worthy then the Kingdome of Heaven. Ward, *pag.* 141.

Gonzalve.

Mr. *John Gonza've* a famous Preacher in *Sevil*, was often observed in all his Sermons to aime at this mark, To deliver mens minds from that blind conceit of meriting by works, that so way might be made for justification onely by faith in Christ Jesus, and deeply to ingraft in them the knowledge of the sole merit of his plenary satisfaction. Fox, *Vol.* 3. *cont. pag.* 12.

When he was led to the place of his Martyrdome, he never shewed the least sign of his being dismay'd, but contrariwise with great constancy and courage of heart standing above all the people, to whom he had formerly preached and delivered the pattern of sound doctrine, he began with a loud voice to recite the Psalm, which begins thus, *O Lord, my Rock, be not thou silent to me*, &c. He changed not his countenance upon the Scaffold, though they had gagged him there, because he com- *Pag.* 13. *Psa.* 28. 1.

comforted and freely exhorted one of his Sisters to be constant.

When the time was come that those which should be burned were brought to the place of Execution, they were every one commanded to recite the Articles of their belief; which they willingly did: but when they came to the Article, *I believe the holy Catholick Church*, they were bid to adde the word *Romane*, but they were silent. Then did the Monks and Friers importune *Gonzalve's* Sisters, *&c.* to repeat the word *Romane*, who answered, They would if they might hear *Gonzalve* pronounce it. He being ungagged, the first word he spake was, That they should be of good courage, and not to adde one word more then what they had recited.

Grange.

Fox, *Vol.* 3. *Com.pag.*39 The Bishop of *Arras* telling Mr. *Peregrine de la Grange*, that he was sorry to see him in that condition in Prison. Sir (said he) as for the base estate in which you now see me, God hath so comforted me therein with his grace, that I do without any great difficulty patiently suffer what he hath pleased to lay upon me; yea I praise and bless his Name, that he hath ballanced the weight of my afflictions, according to the strength which he hath given me, so as I sink not under the burden; for as my sufferings in Christ abound, he causeth his
2 *Cor.* 1. 3 consolations by Christ to abound in me also.

It is usual (said the Bishop) with such as you are to glory in this kind of speech; for as soon as any afflictions do befall you, you by and by stile them the sufferings of Christ; and if any of you be put to death, then it is for Gods truth: but when things are laid to the touchstone, the matter is nothing so, nor so. Sir (said Mr. *Grange*) if your meaning be

be of such as have died for the Doctrine, for which I am bound with this Chain, and thus fettered with Irons, I doubt not but they have given such a reason of their Faith, that whosoever shall read their Answers, and weigh the same without partiality, must needs judge as we do. And for my own part, I am ready to make it good, That the Doctrine I now hold and teach, is according to godliness, taken out of the pure Fountains of the holy Scriptures, without adding thereto, diminishing or varying any way therefrom. We read (said the Bishop) that in all times men have been wont to shelter themselves under the title of Gods Word, even the old Hereticks, *&c.* I am not ignorant hereof (said Mr. *Grange*) in regard that Satan knows how to transform himself into an Angel of light, thereby to establish his delusions, causing darkness to be taken for light: But the Holy Ghost, who is the Spirit of truth, hath in such wise discovered his juglings, that none are deluded thereby, but those who at noon day close their eyes that they may not behold the light. Do you think (said the Bishop) that the Holy Ghost hath given you such an illumination, that the truth should onely be revealed to you, and to none other. God forbid Sir (said Mr. *Grange*) I should have any such thought. I am not of the mind of those Dreamers, who brag of their having particular Revelations of the Holy Spirit, but I speak of an ordinary and general Revelation, such as is taught us out of the Bible, *&c.*

1 *Tim.* 6. 3.
Deut. 12. 32.

I am neither *Calvinist* nor *Papist*. I am a Christian; and what I hold concerning Religion is taken out of Christs Doctrine, who is the onely Doctor of his Church. What *Calvin* hath taught conformable to the Word of God, I am of the

same

same mind with him. And whereas you call your Religion the Old Religion, and ours the New, it troubles me not at all; since the Father of Lies hath long since forged the same, to disgrace the Truth, &c. ----

See pag. 39, 40, 41, 42. In his dispute with the Bishop concerning the Real Presence, &c. We may see what holy boldness mixed with meekness the Lord had endued this holy Servant of his with.

When the Provost gave him and Monsieur *de Iraz* (of whom before) notice, that they should die that day, they magnified God for his goodness, and gave the Provost thanks for the good news, which he had brought them. Monsieur *la Grange* going to the rest of the Prisoners, said, I am this day to die for the Truth, and then the heavenly inheritance is prepared for me. My name is written in the Book of Life, never to be blotted out, because the gifts and calling of God are without repentance. ----

Pag. 43.

Phil. 4. 3.

Rom. 11. 29.

He called for a Brush to brush his Hat and Cloak, causing his Shoos to be blacked; for now (said he) I am bidden to the marriage of the Lamb, where I am to feast with him for ever and ever.

Being askt, Whether he meant to suffer with those Shackles on his heels? I would I might (said he) yea and that they would bury them with me to, that they might manifest the inhumanity of my adversaries. He told his friends, he felt such joy of the Holy Ghost in his heart, that he could not with tongue express; adding, that God shewed him a thousand times more favour by taking him after this manner out of this transitory life, then if he had let him die in his bed by sickness; for now I shall die (said he) enjoying the benefit of all the powers of my soul, praying the Lord to have mercy on me.

Mon-

Monsieur *la Grange* and *de Brez* were sentenced to be hang'd for administring the Lords Supper against an expres's charge by the King given them to the contrary.

When *la Grange* was upon the Ladder, he protested with a loud voice, that he died onely for preaching to the people the pure truth of God, taking Heaven and Earth to witnes's the same with him.

Gratwick.

Mr. *Stephen Gratwick*, seeing the Bishops that sate upon to laugh, said unto them, Why do ye laugh? Are ye confederate together for my blood, and therein triumph? You have more cause to look weightily upon the matter; for I stand here before you upon life and death. But you declare your selves what you are. You are lapped in Lambs apparel, but you are bent to have my blood.---- Fox, *Vol.* 3. *pag.* 790.

Seeing you will have my blood, let me say a little more for my self: On Sunday last you preached this Truth, If any man think himself Religious, and bridleth not his tongue, the same mans Religion is vain: And yet in the mean time you seduced your tongue to slander us poor Prisoners there present in Iron bands, burdening us with the names of Arrians, Herodians, Anabaptists, Sacramentarians, Pelagians: And when we stood up to purge our selves thereof, you said, You would cut out our tongues, and cause us to be pulled out of the Church by violence. But there you gave your self a shrewd blow, *&c.* ---- *Pag.* 792.

Being asked by the Bishop of *Winchester* if he would recant, he said, My faith is grounded more stedfastly then to change in a moment. It is no process of time can alter me, unless my faith were as the waves of the Sea.

Whe

When he was condemned, he desired God with a loud voice, That he would not lay his blood to their charge if it were his good will.

Green.

Fox *Vol.* 3. *Pag.* 622. Mr. *Bertlet Green* wrote in Mr. *Bartram Calthrops* Book a little before his death, thus. ---- Two things have very much troubled me whilst I was in the Temple, Pride and Gluttony, which under the colour of Glory and good Fellowship, drew me almost from God. ----

Forsomuch as vain-glory is so subtile an adversary, that almost it woundeth deadly, ere ever a man can perceive himself to be smitten, therefore we ought so much the rather by continual prayer to labour for humbleness of mind. Gluttony beginneth under a charitable pretence of love and society, and hath in it most unchritableness. ---- Let us therefore watch and be sober; for our adversary the Devil walketh about like a roaring Lion, seeking whom he may devour. *Vale (mi Bartrame) & mei memineris, ut semper simillimi officiamur. Vale, &c.* Farewell (my *Bartram*) and remember me, that we may be alwayes like, Farewell at *Newgate Jun.* 20. *A.* 1556.

Pag. 623. In his Letter to Mr. *Philpot*. ---- Being accused that I spake against the Real Presence, and the Sacrifice of the Mass, and that I affirmed that their Church was the Church of Antichrist: I confessed it, and that I would continue therein, though not maintain it by learning, my conscience being satisfied in the truth, which is sufficient to my salvation. ---- I told Mr. *Welch*, Forasmuch as it pleaseth you to use me so familiarly (for he behaved himself towards me, as though I had been his equal) I shall open my mind freely to you. I consider my youth, lack of wit and learning, which would

would God it were but a little under the opinion that some men have of me: But God is not bound to time, wit, or knowledge, but rather chooseth the weak things of the world to confound the mighty, neither can men appoint bounds to Gods mercy; *For I will shew mercy on whom I will shew mercy.* There is no respect of persons with God, whether he be old or young, rich or poor, wife or fooliſh, Fiſher or Basket-maker. God giveth knowledge of his truth, through his free grace, to whom he liſt. --- Now I am brought hither before a great many Biſhops and learned men to be made a fool and a laughing-ſtock, but I weigh it not a ruſh; for God knoweth that my whole ſtudy is to pleaſe him: Beſides that, I care not for mans pleaſure or diſpleaſure. *Rom. 9.* *James 1.*

As he was going to *Newgate* (after he was condemned) there met with him two Gentlemen, that ſeeing him burſt out into tears, to whom Mr. *Green* ſaid, Ah my friends, is this your comfort you are come to give me? Muſt I who needed to have comfort miniſtred to me, become now a comforter of you? ---- *Pag. 627.*

When he was going to, and was at the Stake, he repeated this Diſtich,

Chriſte Deus, ſine te ſpes eſt mihi nulla ſalutis,
Te duce vera ſequor, te duce falſa nego

In Engliſh thus.

O Chriſt my God, ſure hope of health,
Beſides thee I have none,
The truth I love and falſhood hate,
By thee my guide alone.

I. Theſe

These Verses he wrote in a Book of Mr. *Hussey's* of the Temple.

Behold thy self by me,
Such one was I as thou,
And thou in time shalt be,
Even dust as I am now!

Bartlet Green.

Pag. 528. In his Letter to his Friends of the Temple. ---- Very Friends are they, which are knit together by the knot of Charity. Charity doth not decay, but increase in them that die faithfully. ---- If thy Friend be out of sight, is thy friendship ended? ---- If he be carried into Heaven, is Charity hindred thereby? The Fathers of the Primitive Church gave thanks for their Friends that died in the Faith, to prove that Charity died not with Death. ---- What saith Saint *Paul*, *We are members of his body, of his flesh, and of his blood; we are members one of another.* Is the hand or Arm, Foot or Leg a member, when it is dissevered from the body? What is it that couples us, but love? When all things shall fail, love faileth never. Hope hath his end, when we get that we hoped for. Faith is finished in Heaven. Love endureth for ever: Spiritual love, I mean; for carnal love, when that which we love is lost, doth perish with the flesh. Neither was that ever but fleshly love, which by distance of place or severing of bodies, is parted asunder. ---- If we keep Christs commandment in loving each other, as he loved us, then should our love be everlasting. This friendship *Paul* felt, when it moved him to say, *That neither length nor breadth, neither height nor depth, should sever him from the love of Christ.* Now you may say, Why writeth thou

thou this? Truly to the end, that if our friendſhip be ſtable, you may accompliſh this the laſt requeſt of your Friend, &c. ---- Mr. *Fleetwood*, I beſeech you remember *Wittrance* and *Cook*, two ſingular men among common Priſoners. Mr. *Fernham*, Mr. *Fell*, and Mr. *Huſſey* (as I hope) will diſpatch *Palmer* and *Richardſon*, with his companions. I pray you Mr. *Palmer* think on *J. Greve*, an honeſt poor man, *Trayford* and *Rice Apprice* his Accomplices. My Coulin *Thomas Witten* (a Scrivener in *Lombard-ſtreet*) hath promiſed to further their delivery, at the leaſt he can inſtruct you which way to work. I doubt not but that Mr. *Bowyer* will labour for Goodwife *Cooper* (for ſhe is worthy to be holpen) and *Bevard* the *Frenchman*. There be alſo divers others well-diſpoſed men, whoſe deliverance if you will not labour for, yet I humbly beſeech you to ſeek their relief. ---- For theſe and all other poor Priſoners I make this my humble ſuit and prayer to you all my eſpecial good Friends, beſeeching you by all the bonds of amity, in the bowels of mercy, to tender the caſes of miſerable Captives. Help to cloath Chriſt, viſit the Afflicted, comfort the Sorrowful, and relieve the Needy. The very God of peace guide your hearts to have mercy on the poor, and love faithfully together. *Amen.*

This preſent *Monday* when I look to die, and to live for ever.

Yours for ever,

Bartlet Green.

In his Letter to Mrs. *Elizabeth Clark*. ---- I ſhall not ceaſe with continual Prayer to labour for you,

desiring Almighty God to increase that which he hath long since begun in you, of sober life, and
1 *Tim.* 5. earnest zeal towards his Religion, *She that is a true Widow and friendless, putteth her trust in God, continuing day and night in supplication and prayer; but she that liveth in pleasure is dead, even yet alive.* And verily she is a true widow, that hath married Christ, forsaking the vanities of the world, and the lusts
1 *Cor.* 7. of the flesh; *For as the married woman careth how to love and serve and please her Husband, so ought the Widow to give all her soul and heart, thoughts and words, studies and labours, faithfully to love God, vertuously to bring up her children and houshold, and diligently to provide for the poor and oppressed.* ---- *Not to live in pleasure, but to watch unto prayer, stedfastly*
Luke 2. *laying up all her trust in God.* Of *Anna* it is written, *That she never went out of the Temple, but served God with fasting and prayer night and day,* ---- *to bring up*
Ephes. 6. *her children and houshold godly in the nurture and information of the Lord.* ---- There are most manifest examples against Parents for the offences of Children. Contrariwise how greatly might *Hanna* rejoyce over *Samuel* her Son, whom she had brought
Pag. 629. up in the House of the Lord? ---- But above all Widows, thrice blessed was the happy Mother of the seven Sons, that so had instructed them in the fear of the Lord, that by no torments they would shrink from the love of his Truth? ---- To be
1 *Tim.* 5. liberal to Strangers, to wash the Saints feet, and minister to them in their adversity. Saint *Paul* (as though they onely had been therefore meet) appointed onely Widows to minister to the Saints, and to gather for the poor. ---- Alas! That Christ so hungreth, and no man will feed him; is so sore oppress with thirst, and no man will give him drink; destitute of all lodging, and

not

not relieved; ſick, and not viſitted; impriſoned, and not ſeen. In times paſt men could beſtow large ſums of money on Copes, Veſtments, and Ornaments of the Church: why rather follow we not St. *Ambroſe* his example, who ſold the ſame for the relief of the poor; or *Chryſoſtom*'s command, who willed firſt to deck and garniſh the living Temple of God? But alas! ſuch is the wickedneſs of theſe our laſt dayes, that nothing moves us, neither the pure Doctrine, the godlineſs of life, nor good examples of the Ancient Fathers. If in any thing they erred, that will their charitable children embrace, publiſh and maintain with ſword, faggot and fire: but all in vain they ſtrive againſt the ſtream; for though in deſpite of the Truth, by force of the ears of crafty perſwaſion, they may bring themſelves into the haven of Hell; yet can they not make all men believe that the banks move while the ſhip faileth, nor ever ſhall be able to turn the direct courſe of the ſtream of Gods Truth. ----

In another Letter. ---- *Better is the day of death* (ſaith *Solomon*) *then the day of birth.* ---- *Happy are the dead that die in the Lord.* Man of woman is born in travel to live in miſery; man through Chriſt doth die in joy to live in felicity: he is born to die, and dieth to live. Strait as he cometh into the world with cries he uttereth his miſerable eſtate; ſtrait as he departeth with Songs he praiſeth God for ever. Scarce yet in his cradle, three deadly enemies aſſault him, after death no Adverſary may annoy him; whilſt he is here he diſpleaſeth God, when he is dead, he fulfilleth his will. ---- Here he dieth every hour, there he liveth continually; here is ſin, there is righteouſneſs; here is time, there is eternity; here is hatred, there is love; here is pain,

there is pleasure; here is misery, there is felicity. ---- Seek therefore the things that are above, &c.

Grey.

Fox, *Vol.* 3. *pag.* 13, 14, &c. The Lady *Jane Grey*, Daughter to the Duke of *Suffolk*, whose Mother was Daughter to *Mary*, King *Henry* the Second's Sister, having personated a Queen for ten dayes, and upon Queen *Maries* Proclamation being imprisoned, the Queen sent Mr. *Feckenam* to her, two dayes before her death to commune with her, and reduce her from the Doctrine of Christ to Queen *Maries* Religion. The *Pag.* 31. effect of which communication here followeth. Madam (said *Feckenam*) I lament your heavy Case, &c. You are welcome unto me Sir (said the Lady *Jane*) if you come to give me Christian Exhortation. And as for my heavy Case (I thank God) I do so little lament it, that rather I account the same for a more manifest Declaration of Gods favour towards me, then ever he shewed me at any time before; and therefore there is no cause, why either you or other which bear me good will, should lament or be grieved with this my Case, being a thing so profitable for my souls health. I am here come (said he) from the Queen and Council to instruct you in the true Doctrine of the right Faith, &c. I heartily thank the Queen (said she) who is not unmindful of her humble Subject, and I hope no less that you will do your duty therein, both truly and faithfully. What is then (said he) required of a Christian? To believe (said she) in God the Father, Son, and holy Ghost, three Persons and one God. What (said he) is there nothing else required or looked for in a Christian, *Pag.* 32. but to believe in him? Yes (said she) We must love him with all our heart, with all our soul, and with all our mind, and our Neighbour as our self. Why then (said he) faith justifies not, and saveth not.

Yes

Yes verily (said she) *Faith* (as *Paul* saith) *only justifies*. Why (said he) St. *Paul* saith, *If I have all faith without love, it is nothing*. True (said she) for how can I love him, whom I trust not? or how can I trust him, whom I love not? Faith and love go both together, and yet love is comprehended in faith. How must we love our Neighbour? (said he) To love our Neighbour (said she) is to feed the hungry, to cloath the naked, and give drink to the thirsty, and to do to him as we would do to our selves. Why then (said he) it is necessary unto salvation to do good works also, and it is not sufficient onely to believe. It is meet (said she) that a Christian in token that he follows his Master Christ to do good works, yet may we not say, that they profit to our salvation; for when we have done all, we be unprofitable servants, and faith onely in Christs blood saveth us. How many Sacraments are there? (said he) Two (said she) The one the Sacrament of Baptisme, by which I am washed with water, and regenerated by the Spirit, and that washing is a token to me that I am a child of God: the other the Sacrament of the Lords Supper, which offered to me is a sure seal and testimony that I am by the blood of Christ, which he shed for me on the Crosse, made partaker of the everlasting Kingdome. There are seven (said he) By what Scripture (said she) find you that. Well (said he) we will talk of that hereafter. What do you receive in the Sacrament of the Lords Supper? Do you not receive the very body and blood of Christ? No surely (said she) I believe that the Supper I neither receive flesh nor blood, but Bread and Wine, which Bread, when it is broken, and Wine, when it is drunken, putteth me in remembrance, how that for my sins, the Body of Christ was broken, and his Blood shed on the Crosse,

and with that Bread and Wine I receive the Benefits that come by the breaking of his Body, and shedding of his Blood for our sins on the Cross. Why (said he) doth not Christ speak these words, *Take, eat, this is my Body*? Require you any plainer words? Doth he not say it is his Body? I grant he saith so (said she) and so he saith, *I am the Vine, I am the Door*, and yet is not the Vine, or the Door. Doth nor St. *Paul* say, *He calleth things that are not, as though they were.* Pag. 4.

---- When *Feckenam* took his leave, he said, That he was sorry for her; for I am sure (said he) that we two shall never meet. True it is (said she) that we shall never meet, except God turn your heart; for I am assured, unless you repent and turn to God, you are in an evil case, and I pray God in the Bowels of mercy, to send you his Holy Spirit.--

In her Letter to her Father. ---- Father, although it hath pleased God to hasten my death by you, by whom my life should rather have been lengthened; yet can I so patiently take it, as I yield to God more hearty thanks for shortening my woful dayes, then if all the world had been given unto my Possessions with life lengthened at my own will. ---- Although my death at hand to you seem right woful, to me there is nothing that can be more welcome, then from this vale of misery to aspire to that heavenly Throne of all joy and pleasure, with Christ our Saviour; in whose stedfast faith (if it be lawful for the Daughter so to write to the Father) the Lord that hitherto hath strengthened you, so continue you, that at last we may meet in Heaven, with the Father, the Son, and the holy Ghost. Pag. 33.

In her Letter to Mr. *Harding* (formerly her Fathers Chaplain, and a zealous Preacher of the Gospel, but then turn'd *Papist*) she writes thus. ---- As oft

oft as I call to mind the dreadful and fearful saying of God, *That he which layeth hold on the Plough, and looketh back, is not meet for the Kingdome of Heaven*; and on the other side, the comfortable words of our Saviour Christ to those, *That forsaking themselves do follow him.* I cannot but marvel at thee, and lament thy Case, who seemed sometime to be the lively Member of Christ, but now the deformed Imp of the Devil; sometime the beautiful Temple of God, but now the filthy and stinking Kennel of Satan; sometime the unspotted Spouse of Christ, but now the shameless Paramour of Antichrist; sometime my faithful Brother, but now a Stranger and an Apostate; sometime a stout Christian Souldier, but now a cowardly Run-away: yea, when I consider these things, I cannot but cry out upon thee, thou seed of Satan, and not of *Judah*, whom the Devil hath deceived, the world hath beguiled, and the desire of life subverted, and made thee of a Christian an Infidel. Wherefore hast thou taken the Testament of the Lord in thy mouth? Wherefore hast thou instructed others to be strong in Christ, when thou thy self dost now so shamefully shrink, and so horribly abuse the Testament and the Law of the Lord? When thou thy self preacheſt not to steal, yet most abominably stealest, not from men, but from God, and committing most hainous sacriledge, robbest Christ thy Lord of his right members, thy body and soul, and chooseſt rather to live miserably with shame to the world, then to die, and gloriously with honour reign with Christ, in whom, even in death is life? Why dost thou now shew thy self most weak, when indeed thou oughteſt to be most strong? The strength of a fort is unknown before the assault, but thou yieldeſt thy hold, before any battery be made. Oh wretched and unhappy man, what art

Luke 9.

thou

thou but dust and ashes? and wilt thou resist thy Maker, that fashioned and framed thee? Wilt thou now forsake him that called thee from the customegathering of the *Romish* Antichristians, to be an Ambassadour and Messenger of his Word? He that first framed thee, and since thy first Creation and Birth preserved thee, nourished and kept thee, yea and inspired thee with the Spirit of Knowledge (I cannot say of grace) shall he not now possess thee? Darest thou deliver up thy self to another, being not thine own, but his? How canst thou, having knowledge, or how darest thou neglect the law of the Lord, and follow the vain traditions of men; and whereas thou hast been a publick Professor of his Name, become now a Defacer of his glory? Wilt thou refuse the true God, and worship the invention of man, the golden Calf, the whore of *Babylon*, the *Romish* Religion, the abominable Idol, the most wicked Mass? Wilt thou torment again, rent and tear the most precious Body of our Saviour Christ with thy bodily and fleshly teeth? Wilt thou take upon thee to offer up any Sacrifice unto God for our sins, considering that Christ *offered up himself* (as *Paul* saith) *upon the Cross a lively Sacrifice once for all*. Can neither the punishment of the *Israelites*, (which for their Idolatry they oft received) nor the terrible threatnings of the Prophets, nor the curses of Gods own mouth, fear thee to honour any other god then him? Dost thou so regard him that spared not his dear and onely Son for thee, to diminishing, yea utterly extinguishing his glory, that thou wilt attribute the praise and honour due unto him to the Idols, which have mouths, and speak not, eyes and see not, ears and hear not, which shall perish with them that made thee. ---- Confounded be all they that worship them. ---- Christ offereth up him-

Psal. 74.

himself once for all, and wilt thou offer him up again daily at thy pleasure? But thou wilt say, thou doest it for a good intent. Oh sink of sin! Oh child of perdition! Dost thou dream therein of a good intent, where thy conscience bears thee witness of Gods threatned wrath against thee? How did *Saul*, low for that he disobeyed the Word of the Lord for a good intent, was thrown from his worldly and temporal Kingdome? ---- Wilt thou for a good intent dishonour God, offend thy Brother, and danger thy soul, wherefore Christ hath shed his most precious blood? Wilt thou for a good intent pluck Christ out of Heaven, and make his death void, and deface the triumph of his Cross by offering him up daily? Wilt thou either for fear of death, or hope of life, deny and refuse thy God, who enriched thy poverty, healed thy infirmity, and yielded to thee his Victory, if thou couldst have kept it? Dost thou not consider, that the thread of thy life hangeth upon him that made thee, who can (as he please) either twine it harder to last the longer, or untwine it again to break the sooner? Dost thou not then remember the saying of *David*, *When thou takest away* Psa. 104. *thy Spirit (O Lord) from man, they die, and are turned again to their dust; but when thou lettest thy breath go forth, they shall be made, and thou shalt renew the face of the earth.* Remember the saying of Christ in his Gospel; *Whosoever seeketh to save his life shall lose* Mat. 10. *it, but whosoever will lose his life for my sake shall find it.* Again, *Whosoever loveth Father or Mother above me, is not meet for me. He that will follow me, let him forsake himself, and take up his Cross, and follow me.* What Cross? the Cross of infamy and shame, of misery and poverty, of affliction and persecution for his Names sake. Let the oft falling of these Heavenly Showres pierce thy stony heart. Let the two-edged

ed ſword of Gods holy Word ſheer aſunder the ſinews of worldly reſpects, even to the marrow of thy carnal heart, that thou mayeſt once again forſake thy ſelf, and embrace Chriſt, and like as good ſubjects will not refuſe to hazard all in the defence of their earthly and temporal Governour, ſo fly not like a white-liver'd Milk-ſop from the ſtanding wherein thy chief Captain Chriſt hath hath ſet thee
Pſal. 16. in array of this life. Fight manfully, come life, come death, the Quarrel is Gods, and undoubtedly the Victory is ours. But thou wilt ſay, I will not break unity; what? not the unity of Satan and his members? not the unity of darkneſs? not the agreement of Antichriſt and his adherents? ---- *Tully* ſaith of Amity, *Amicitia non eſt niſi inter bonos.* But mark my Friends; yea Friend, if thou beeſt not Gods enemy, there is no unity, but where Chriſt knitteth the knot among ſuch as he is. ---- The agreement of all men is not an unity, but a conſpiracy. Thou haſt heard ſome threatnings againſt thoſe that love themſelves above Chriſt, and againſt thoſe that deny him for love of life; ſaith he not, *He that*
Mat. 10. *denies me before men, I will deny him before my Father in Heaven.* And to the ſame effect writeth *Paul*, *It is impoſſible that they which were once enlightened, and have taſted of the Heavenly Gift, and were partakers of the Holy Ghoſt, and have taſted of the good Word of God, if they fall away,* &c. *ſhould be renewed again by*
Heb. 10. *repentance.* And again, *If we ſhall willingly ſin after we have received the knowledge of his Truth, there is no oblation left for ſin, but the terrible expectation of judgement and fire, which ſhall devour the adverſaries.* Thus *Paul* writeth, and this thou readeſt, and doſt thou not quake and tremble? Well, if theſe terrible and thundring threatnings cannot ſtir thee to cleave unto Chriſt, and forſake the world; yet let the ſweet con-

consolation and promises of the Scriptures, let the example of Christ and his Apostles, holy Martyrs and Confessours incourage thee to take faster hold of Christ. Hearken what he saith, *Blessed are you when men revile you, and persecute you for my sake: Rejoyce and be glad, for great is your reward in Heaven; For so persecuted they the Prophets, that were before you.* Mat. 5. Hear what *Isaiah* saith, *Fear not the curse of men, be not afraid of their blasphemies; for worms and moths shall eat them up like cloath and woll, but my righteousness shall endure for ever, and my saving health from generation to generation. What art thou then* (saith he) *that fearest a mortal man, the child of man, which fadeth away like the flower, and forgetteth the Lord that made thee, that spread out the Heavens, and laid the foundation of the earth? I am the Lord thy God, that maketh the sea to rage, and be still, whose Name is the Lord of Hosts: I shall put my Word in thy mouth, and defend thee with the turning of the hand.* Isa. 51. Christ also saith unto his Disciples, *They shall accuse you, and bring you before Princes and Rulers for my Names sake; and some of you they shall persecute and kill; but fear you not, and care you not what you shall say; for it is the Spirit of your Father that speaketh within you, even the hairs of your head are all numbred. Lay up treasures for your selves, where no thief cometh, nor moth corrupteth. Fear not them that kill the body, but are not able to kill the soul; but fear him that hath power to destroy both soul and body. If ye were not of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Luke 12. Mat. 13. Pag. 35. Mat. 10. John 15. Let these and such like consolations taken out of Scriptures, strengthen you to Godward. Let not the examples of holy men and women go out of your mind, as *Daniel* and the rest of the Prophets, of the three children, &c. ---- Return,

re-

return again into Christs war, and as becometh a
Eph. 6. faithful warriour, put on that armour that St. *Paul* teacheth to be most necessary for a Christian man. And above all things take unto you the shield of Faith, and be you provoked by Christs own example, to withstand the Devil, to forsake the world, and to become a true and faithful member of his mystical Body, who spared not his own Body for our sins. Throw down your self with the fear of his threatned vengeance for this so great and haynous offence of Apostacy, and comfort your self on the other hand with the mercy, blood, and promise of him, who is ready to turn unto you, whensoever you turn unto him. Disdain not to come again with the lost Son, seeing you have so wandred with him. Be not ashamed to turn again with him from the swill of Strangers to the delicate of your most benigne and loving Father, acknowledging that you have sinned both against Heaven and against Earth: Against Heaven, by staining the glorious Name of God, and casting his most sincere and pure Word to be evil spoken of through you: Against Earth, by offending so many of your weak Brethren, to whom you have been a stumbling block through your sudden sliding. Be not ashamed ---- to weep bitterly with
Luke 22. *Peter* ---- to wash away the filth and mire of your offensive fall ---- to say with the Publican, *Lord, be merciful to me a sinner*. Remember the horrible History of *Judas* of old, and the lamentable case of *Spira* of late, whose case (methinks) should be so green in your remembrance, that being a thing of our time, you should fear the like inconvenience, seeing you are fallen into the like offence. Last of all, let the lively remembrance of the last Day be always before your eyes, remembring the terrour that at that time shall befall the Runagates and Fugitives

gitives from Christ, who setting more by the world then by Heaven, more by their life then by him that gave them life, did shrink, yea fall away from him that forsook not them; and contrariwise, the inestimable joyes prepared for them, that fearing no peril, nor dreading death, have manfully fought and victoriously triumphed over all power of darkness, over hell, death, and damnation, through their most renowned Captain Christ, who now stretcheth out his arms to receive you, ready to fall upon your neck, and kiss you, and to feast you with the dainties and delicates of his own precious blood, which undoubtedly, if it might stand with his determinate purpose, he would not let to shed again, rather then you shall be lost. ----

The night before she suffered, she sent unto her Sister, the Lady *Katherine* the New Testament in *Greek*, at the end whereof she wrote thus.

I have sent you (good Sister) a Book, which although it be not outwardly trimmed with Gold, yet inwardly it is more worth then precious stones. It is the Book of the Law of the Lord. It is his Testament and last Will which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you with a good mind read it, and with an earnest mind do purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you to live, and learn you to die. It shall win you more then you should have gained by the possession of your woful Fathers lands; for, as if God had prospered him, you should have inherited his lands: so if you ply diligently this Book, seeking to direct your life after it, you shall be an inheriter of such riches, as neither the covetous shall withdraw from you, nor the thief steal, nor the moth corrupt. Desire with *David* to under-

stand!

ſtand the Law of the Lord God. Live ſtill to die, that you by death may purchaſe eternal life. Truſt not that the tenderneſs of your age ſhall lengthen your life: the young die (if God call) aſſoon as the old. Labour alwayes to learn to die, deſie the world, deny the Devil, and deſpiſe the fleſh, and delight your ſelf onely in the Lord. Be penitent for your ſins, but yet deſpair not; be ſtrong in faith, and yet preſume not. Deſire with St. *Paul to be diſſolved, and to be with Chriſt*, with whom, even in death, there is life. Be like the good Servant, and even at mid-night be waking, leaſt when death cometh, and ſtealeth upon you, as a thief in the night, you be with the evil Servant found ſleeping, and leaſt for lack of oyl ye be found like the fooliſh women, and like him that had not on the Wedding Garment, and then ye be caſt out from the Marriage. Rejoyce in Chriſt, as I do. Follow the ſteps of your Maſter Chriſt, and take up your Croſs. Lay your ſins on his back, and alwayes embrace him. And as concerning my death, rejoyce as I do, that I ſhall be delivered of this corruption, and put on incorruption; for I am aſſured, that I ſhall for looſing of a mortal life, win an immortal life, the which I pray God grant you, and ſend you of his grace to live in his fear, and to die in the true Chriſtian Faith, from the which (in Gods Name) I exhort you that you never ſwarve, neither for hope of life, nor fear of death; for if you will deny his truth for to lengthen your life, God will deny you, and yet ſhorten your dayes. And if you will cleave unto him, he will prolong your dayes to your comfort and his glory; to the which glory God bring me now, and you hereafter, when it ſhall pleaſe him to call you. Fare you well (good Siſter) and put

put your onely truſt in God, who onely muſt help you.

In her Speech upon the Scaffold. ----Good people, I am come hither to die, and by a Law I am condemned to the ſame. The Fact againſt the Queens Highneſs was unlawful, and the conſenting thereunto by me; but touching the procurement and deſire thereof, I do waſh my hands thereof in innocency before God and you, and therewith ſhe wrung her hands. I pray you bear me witneſs, that I die a true Chriſtian, and that I look to be ſaved by no other mean, but onely by the mercy of God in the blood of his onely Son Jeſus Chriſt. I confeſs, when I did know the Word of God, I neglected the ſame, loved my ſelf and the world, and therefore this plague is worthily happened to me for my ſins; and yet I thank God of his goodneſs, that he hath thus given me a time and reſpite to repent; and now, good people, while I am alive, I pray you aſſiſt me with your Prayers. ----

In her Prayer. ---- Thou, O Lord, art the onely Defender and Deliverer of thoſe that put their truſt in thee; and therefore I being defiled with ſin, &c. overwhelmed with miſeries, vexed with temptations, and grievouſly tormented. With the long impriſonment of this vile maſs of clay, my ſinful body, doth come unto thee (O merciful Saviour) craving thy mercy and help, who haſt ſaid, Thou wilt not ſuffer us to be tempted above our power. ---- O merciful God, conſider my miſery beſt known unto thee, and be thou unto me a ſtrong Tower of defence. Suffer me not to be tempted above my power, but either be thou a Deliverer to me out of this great miſery, or elſe give me grace patiently to bear thy heavy hand and ſharp correction.

ction. It was thy right hand that delivered the people of Israel out of the hands of *Pharaoh*, who for the space of four hundred years did oppress them, and keep them in bondage. O deliver me sorrowful wretch! (for whom thy Son Christ shed his precious blood on the Cross) out of this miserable captivity and bondage. How long wilt thou be absent? for ever? O Lord, hast thou forgotten to be gracious, and shut up thy loving kindness in displeasure? Wilt thou be no more entreated? Is thy mercy clean gone for ever, and thy promise come utterly to an end for evermore? Why dost thou make so long tarrying? Shall I despair of thy mercy O God? far be that from me. I am thy workmanship, created in Christ Jesus; give me therefore grace to tarry thy leisure. ----

When the Handkerchief was tied about her eyes, she kneeling down, and feeling for the Block, said, What shall I do? where is it? and being directed by one of the Standers by, she laid her head down upon the Block, and stretching forth her Body, said, Lord, into thy hands I commend my Spirit.

Clark's *second Vol. of Lives, p. 60, &c.*

In her trouble she writ the following Verses with a pin.

Non aliena putes homini, quæ obtingere possunt:
Sors hodierna mihi, tunc erit illa tibi.

In English thus,

Think nothing strange which man cannot decline,
My Lot's to day, to morrow may be thine.

Dea

Deo juvante, nil nocet livor malus:
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem.

In English thus,

If God protect me, malice cannot end me,
If not, all I can do will not defend me.
After dark night
I hope for light.

H.

Hagger.

He was persecuted for saying, (*A.* 1520.) that *There shou'd be a battel of Priests, and all the Priests shou'd be slain:* and that *the Priests should a while rule, but they should all be destroyed for making of false gods.* --- That *the men of the Church should be put down, and the false gods that they make: and after that, they shou'd know more, and then shou'd be a merry world.* Fox, *Vol.* 2. pag. 44.

Hale.

When *Thomas Hale* was taken by an *Alderman* of *Bristow* and another, he said unto them, *You have sought my blood these two years, and now much good do it you.* Fox, *Vol.* 3. pag. 892.

He was burned *A.* 1557. for saying, *The Sacrament of the Altar is an Idol.*

Hall.

Nicholas Hall in his Answer to the first Article against him, granted himself a Christian man, and acknowledged the determinations of the holy Church, *i. e.* of the Congregation, or Body of Christ: but *denied to call the Catholick and Apostolick Church his Mother, because he found not this Word, Mother, in the Scripture.* Fox, *Vol.* 3. pag. 381.

To the second he said, That whereas before he held the Sacrament to be but onely a token or remembrance of Christ's death, now he said, that *There is neither token nor remembrance, because it is now misused, and clean turned from Christs institution*, &c.

Hallewin. Harman.

Fox, *Vol.* 3. *cont. p.* 7. When *Cornelius Hallewin* of *Antwerp* had received a sharp Letter, sent him from the *Minister* of the *Flemish* Church, upon the occasion of a recantation spread and falsly fathered upon *Cornelius*: the blood gushed out of his nose, he spread abroad his arms, and made pitiful out-cries. *What to deny the Truth* (said he) *God forbid! O that the faithful should conceive so hardly of me! Good God, thou knowest I am innocent, nor have I this way offended.*

When he was condemned to die, the *Margrave* offered him, that he should die a more easie kind of death, if he would give ear to the Priests, which he had brought to him to Prison: *No Sir* (said he) *God forbid I should do such a thing. Do ye with my body what ye will.*

As they bound him and *Harman* of *Amsterdam*, *Harman* willed the *Margrave* to take heed what he did; for (said he) *this will not go for payment in Gods sight in bereaving us thus of our Lives. I wish you therefore to repent before it be too late. You cannot long continue this tyrannous course; for the Lord will shortly avenge it.*

A Cross being offered them, and a promise that they should be beheaded, and not burnt, if they would take it into their hands, they said, *They would not give the least sign, that might be, of betraying the Truth, and that it was all one to them what death they were put to, so they died in and for the Lord. The punishment* (they said) *could last but for a while, but the glory to come was eternal.*

At

At the Stake *Cornelius* fell on his knees, praying God to forgive his enemies, who had sinned through ignorance.

When the *Margrave* of *Antwerp* offered *Hallewin* and *Harmar* mitigation of torments upon abjuration: *We are resolved* (said they) *these momentary afflictions are not worthy that exceeding weight of glory, that shall be revealed.* Ward, pag. 157.

Hallingdale.

Articles against *John Hallingdale.* ---- (3) That during the reign of King *Edward*, he did depart from his former Faith and Religion, and so doth continue, *and determineth so to do*, (as he saith) *to his life's end.* (4) That he hath divers times said, That the Faith, Religion, and Ecclesiastical Service, received, observed, and used now in this Realm is not good, but against Gods command, &c. *And that he will not in any wise conform himself to the same, but speak, and think against it during his natural life.* (5) That he absenteth himself continually from his Parish Church, &c. (6) That he will not have his Child by his will (as he saith) confirmed by the Bishop. Unto all which Articles he made this answer, that *he confessed all, and every part to be true.* Fox, Vol. 3. pag. 856.

He told *Bonner*, that *the blood of the Prophets, and of the Saints, and of all that were slain upon the Earth, was found in the Babylonical Church*, which is the *Church* where the *Pope* is head. ---- *Because I will not come to your Babylonical Church, therefore you go about to condemn me.* Rev. l. 18.

Being demanded whether he would recant, he answered, That *he would continue, and persist in his Opinions to the death.*

When the Sentence was read, *He openly thanked God, that he never came into the Church, since the abomination came into it.*

Hallywell.

Fox, *Vol.* 3. *pag.* 708. When *William Hallywell* and the twelve more (that were burnt in one Fire at *Stratford* the *Bow* near *London*) were condemned, and carried down thither to be burnt, they were divided into two parts, in two several Chambers: Thereupon the Sheriffe came to the one part, and told them, That the other had recanted, and their lives therefore should be saved, willing and exhorting them to do the like, and not to cast away themselves: unto whom they answered, That *their Faith was not built on man, but on Christ crucified:* Then the Sheriffe went to the other part, and said the like to them; but they answered as their Brethren had done before, That *their Faith was not built on man, but on Christ and his Word.*

Hamelin.

Fox, *Vol.* 3. *cont. pag.* 5. Mr. *Philibert Hamelin* of *Tournay*, refusing offers of escape out of Prison, said, *I esteem it altogether unbeseeming for a man, that is called to preach Gods Word unto others, to run away, and to break Prison, for fear of danger, but rather to maintain the Truth taught even in the midst of the flaming fire.*

After Sentence of death was past upon him, he eat his meat as joyfully, as though he had been in no danger, speaking to them of the happiness of eternal life, evidencing that *A good conscience is a continual feast.*

Fox, *Vol.* 2. *pag.* 151. When he was apprehended, there was apprehended with him, his Host, whom he thought he had converted, but afterward he renounced Christ and his Word: Whereupon he said unto him, *O unhappy, and more then miserable! Is it possible for you to be so foolish, as for the saving of a few dayes, which you have to live by the course of nature, so to start away, and deny the Truth? Know you therefore, that al-*

although you have ly your foliſhneſs avoided the corporal fire, yet your life ſhall be never the longer; for you ſhall die before me, and God ſhall not give you the grace, that it ſhall be for his Cauſe, and you ſhall be an example to all Apoſtates.

Immediately after, as he was going out of the Priſon he was ſlain by two Gentlemen, that had a quarrel with him: whereof when Mr. *Hamelin* heard, he profeſſed *he knew of no ſuch thing before, but ſpake as pleaſed God to guide his tongue.* And thereupon diſcourſed excellently of the providence of God, to the converſion of ſome preſent.

When he was in Priſon a Prieſt came in one Sabbath with all his furniture to ſay Maſs: but Mr. *Hamelin*, when he ſaw him, pull'd off his garments, &c. ſaying, *Is it not enough for you to blaſpheme God in Churches, but you muſt alſo pollute the Priſon with your idolatry?*

Hamilton.

Mr. *Patrick Hamilton*, Brothers Son to *James Hamilton*, Earl of *Arran*, and Sifters Son to *John Stuart*, Duke of *Athai*, hating the world, and the vanity thereof, left *Scotland*, and travelled into *Germany*, where he became intimate with *Martin Luther*, *Philip Melanchthon*, *Francis Lambert*, and became an eminent Profeſſor, the zeal of Gods glory did eat him up, ſo that he could not chuſe, but he muſt return into his own Countrey to make known the Goſpel. *The Eccleſ. Hiſt. of Scotl p. 4.*

Articles objected againſt him. ---- That *the Pope is Antichriſt.* ---- That the Popes Laws be of no ſtrength. ---- That he doubted, *Whether all Children, departing immediately after their Baptiſm, are ſaved or condemned.* *Fox, Vol. 2. pag. 127.*

At the place of Execution he gave his Servant (who had been his Chamberlain a long time) *Scot. Hiſt. pag. 4.*

his Gown, Coat, &c. saying, *These will not profit in the fire, they will profit thee. After this, of me thou canst receive no commodity, except the example of my*
Pag. 6. *death, which I pray thee bear in mind; for albeit it be bitter to the flesh, and fearful before men, yet it is the entrance unto eternal life, which none shall possess that denies Christ Jesus before this wicked Generation.*

The fire being kindled, he cried with a loud voice, *Lord Jesus, receive my spirt. How long shall darkness overwhelm this Realm? And how long wilt thou suffer this tyranny of men?*

A *Black Frier*, called *Campbel*, who had pretended some love to the Gospel, cried out to him, Convert Heretick, call upon our Lady, say, *Salve Regina*, &c. His answer was, *Depart and trouble me not, thou Messenger of Satan. ---- Wicked man, thou knowest the contrary, and the contrary to me thou hast confessed. I appeal thee before the tribunal seat of Christ Jesus.*

Vol. 2. pag. 228. Mr. *Fox* saith, That he cited him to appear before the High God, as general Judge of all men, to answer to the innocency of his death, &c. between that and a certain day of the next Moneth, which he there named: and that the Frier died before the said day came, without remorse of conscience, that he had persecuted the innocent.

He was burnt *Febr. ult. A.* 1527.

Pag. 229. In his Treatise stiled *Patricks places*, by Mr. *John Frith*, who translated it out of Latin into English. ---- He that loveth God loveth his Neighbour.
1 John 4. *If a man say, I love God, and yet hateth his Bro-*
Rom. 13. *ther, is a Lyar, &c.* He that loveth his Neighbour
Galat. 5. as himself, keepeth all the Commandments of
John 16. God. ---- He that hath faith loveth God. *My Fa-*
Pag. 236. *ther loveth you, because you love me, and believe that I*
Rom. 9. *am come of God.* ---- It is not in our power to keep

any

any one of the Commandments of God. ---- But you will say, Wherefore doth God bid us do that which is impossible for us? I answer, To make thee know that thou art but evil, and that there is no remedy to save thee in thine own hand, and that thou mayest seek remedy at some other, *&c.*--- The remedy is shewed in the Gospel. ---- To believe God is to believe his Word, and to account what he saith true. ---- Faith is the gift of God. ---- Faith is not in our power. ---- He that lacketh Faith cannot please God. ---- All that is done in Faith pleaseth God. ---- He that believeth the Gospel shall be saved. ---- No manner of works make us righteous. ---- He that thinks to be saved by his works, calleth himself Christ. ---- Thou must do good works, but beware that thou do them not to deserve any good through them. ----

Pag. 231.

Pag. 232.

Pag. 233.

Mrs. *Katherine Hamilton* (Sister to Mr. *Patrick*) was also accused; and being questioned about works, she answered, That *none was saved by his works*. One thereupon speaking to her of the works of *Congrua* and *Condigno*, she answered, *Work here, work there, what kind of working is all this? No works can save me, but Christ's.*

See the Preface before the Eccles. Hist. *of* Scotland.

Hamell.

When *Godfrey Hamell* was condemned for an Heretick: *Nay* (said he) *not an Heretick, but an unprofitable Servant of Jesus Christ.*

Fox, *Vol.* 2. *pag.* 127.

When the Hangman went about to strangle him, to diminish his punishment, he refused it, saying, That *he would abide the Sentence, that the Judges had given.*

Hankes.

Mr. *Thomas Hankes* being ask'd by *Bonner* why he suffered his Child to be unchristened so long? answered, Because *we be bound to do nothing contrary to the*

Fox, *Vol.* 3. *pag.* 256.

the Word of God. Being told, that Baptism is commanded by the Word of God: *His institution therein* (said he) *I do not deny; but all things invented and devised by man*, &c. But will you (said *Bonner*) deny that which all the World and your Father have been contented withal? *What my Father* (said *Hankes*) *and all the World hath done I have nothing to do with, but what God hath commanded me to do, to that*
Pag. 257. *stand I. Bonner* telling him that *Baget* was converted to think well of their Baptism: *I build my faith* (said he) *neither upon this man, nor upon you; but upon Christ, who is the founder and author of all mens faith.*

Bonner threatning to take another course with him: *Whatsoever ye do* (said he) *I am ready to suffer it; for I am in your hands to abide it.*

Bonner telling him he would not have any Heresie talked in his House: *Why* (said he) *is the Truth become Heresie? God hath commanded that we shou'd have none other talk in our House, in our Beds, at our Meat, and by the way, but all Truth.*

Darlishire (*Bonners* Kinsman) telling him, he was too curious; for he would have nothing but his pretty Gods Book: he answered, *And is it not sufficient for my salvation?* Yes (said *D.*) for our salvation; but not for our instruction. *God send me the salvation* (said *H.*) *and you the instruction.*

Bonner threatning him again: *You are* (said he) *in the hands of God, and so am I.---- That which I have said, I will stand to it God willing, there is no way to remove it.*

Bonner telling him that a Fagot would make him know and believe the Sacrament of the Altar: *No, no* (said he) *a point for your Fagot. What God thinketh meet to be done, that shall ye do, and more ye shall not do.*

Bonner telling him, That he was willing to teach him,

him, but he was so stubborn, that he would not learn: *Except ye learn me* (said he) *by the Word of God, I will never credit you, nor believe you.*

Harpsfield telling him, If his Child died unchristened, he was damb'd and his Child both: *Judge you no farther* (said he) *then ye may by the Scriptures.* ---- How can your Child being an Infant (said *Harpsfield*) believe? *The deliverance of it* (said *Hankes*) *from sin standeth in the faith of his Parents:* Saint *Paul* saying, --- *Else were your Children unclean.* To trust to any (said *Bonner*) we bid you not; but to pray to them, we bid you: They that list (said *Hankes*) receive your Doctrine. *You teach me, that I should not believe, nor trust in any, but to call on them;* and Saint *Paul* saith, *How shall I call on him, on whom I believe not?*

Pag. 259. 1 Cor. 7.

Bonner calling him fool: he said, *A Bishop must be blameless, or faultless, sober, discreet, no chider, nor given to anger.*

Mr. *Hankes* telling *Bonner*, That *Christ* saith, *These tokens shall follow them that believe in me: They shall speak with new tongues, cast out Devils; and if any drink deadly poyson, it shall not hurt them.* *Bonner* ask'd him, With what new tongues do ye speak? *Forsooth* (said *Hankes*) *where before I came to the knowledge of Gods Word, I was a foul Blasphemer and filthy talker. Since I came to the knowledge thereof, I have praised God with the same tongue, and is not this a new tongue?* How do you (said *Bonner*) cast out Devils? *Christ* (said *Hankes*) *did cast them out by his Word; and he hath left the same Word, that whosoever doth credit, and believe it, shall cast out Devils.* Did you (said *Bonner*) ever drink deadly poyson? *Yea forsooth that I have* (said *Hankes*) *for I have drunk of the pestilent Traditions and Ceremonies of the Bishop of* Rome.

Pag. 260. Mark 16

Bonner

Bonner threatning that he ſhould be burnt for an Heretick: *Where prove ye* (ſaid *Hankes*) *that Chriſt, or his Apoſtles did kill any man for his faith?* Did not *Paul* (ſaid *B.*) excommunicate? Yes, my Lord (ſaid *H.*) but *there is a great difference between excommunication, and burning. ---- If you will have us grant you to be of God, then ſhew mercy; for that God requireth.*

An old Biſhop perſwading him to learn of his Elders to bear ſomewhat: *I will bear with nothing* (ſaid he) *that is contrary to the Word of God.*

Pag. 261. *Fecknam* charging him for building his Faith on *Latimer, Cranmer, Ridley*, &c. *I build my Faith* (ſaid he) *upon no man, and that ye well know; for if thoſe men, and as many more, as they be, ſhould recant, and deny that they have ſaid, or done, yet will I ſtand to it, and by this ſhall ye know that I build my Faith upon no man.*

Chadſey asking him, What he ſaid of the Biſhop of *Rome? From him* (ſaid he) *and all his deteſtable enormities, good Lord deliver us.*

Bonner ſaying, You ſpeak of Idols, and you know not what they mean: *God hath taught us what they be*; (ſaid *Hankes*) *for whatſoever is made, graven, or deviſed by mans hand, contrary to Gods Word, the ſame is an Idol.*

Pag. 262. *Chadſey* telling him, It was pity he ſhould live: *In this caſe* (ſaid he) *I deſire not to live, but rather to die. ---- I would my part might be to morrow.*

Bonner threatning to ſend him to *Newgate*: *My Lord* (ſaid he) *you can do me no better pleaſure.*

Pag. 263. *Bonner* telling the Keeper, His Priſoner would not go to the Sermon: Yes, my Lord (ſaid he) *I pray you let me go, and that that is good I will receive, and the reſt I will leave behind me.*

Bonner asking after his impriſonment, Whether he was the ſame man he was before? he anſwered,

swered, *I am no Changeling, nor none will be.*

Miles Huggard asking him, Where he proved that Infants were to be baptized? *Go teach all Nations* (said he) *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Sir, here is none excepted.*

Bonner threatning him again: *Ye shall do no more* (said he) *then God shall give you leave. ---- As for your cursings, railings, and blasphemings, I care not for them; for I know the moths and worms shall eat you, as they eat cloth or wooll. ----* Pag. 264.

His examination he writ himself, and subscribed it, *T. H. Who desireth all faithful men, and Brethren, to pray unto God to strengthen me in his Truth unto the end. Pray, pray, pray, gentle Brethren, pray.*

Bonner adviling him at his publick examination to speak advisedly; for he stood upon life and death: *Well* (said he) *I will willingly receive what shall be put unto me. ---- My Lord, as you be my friend in causing these my sayings to be written; so do you cause them to be read, and yet I will never go from them.* Pag. 265.

Being exhorted to return again to the bosome of the Mother Church: *No, my Lord,* (said he) *that will I not; for if I had an hundred bodies, I would suffer them all to be torn in pieces, rather then I will abjure, or recant.*

Some of his Friends being not a little confirmen by his example, and discourses, yet being somewhat afraid of so sharp a punishment, desired him a little before his death, that in the midst of the flame he would shew some token, if he could, whereby they might be more certain, whether the pain of burning were so great, that a man might not therein keep his mind quiet and patient: Whereupon it was agreed between them, that if the rage of the pain were tolerable, then he should Pag. 266.

lift

lift up his hands above his head towards Heaven, before he gave up the ghost. Accordingly, when he had continued long in the fire, his speech taken away, his skin drawn together, his fingers consumed, so that all concluded he was dead; contrary to all expectation, he reached up his hands, burning on a light fire, over his head, to the living, God and with great rejoycing (as it seemed) clapped them three times together.

He was burned to ashes, *June* 10. 1555.

In his *Letter* to the *Congregation*. ---- 'The holy 'Spirit conduct and lead you all in all your doings, 'that you may always direct your deeds according 'to his holy Word, that when he shall appear to 'reward every man according to his works, ye may 'as obedient children, be found watching, ready 'to enter into his everlasting Kingdome, with your 'Lamps burning, and not be ashamed of this life, 'which God hath lent you, *&c.* *All flesh* (saith the Prophet) *is grass, and all his glory as the flower of the field, which for a season sheweth her beauty, and as soon as the Lord bloweth upon it, it withereth away, and departeth.* 'Here we are as Pilgrims and Strangers, following 'the footsteps of *Moses*, among many unspeakable 'dangers, *&c.* ---- in danger of that dreadful Dragon, and his sinful seed, to be tempted, devoured, 'and tormented, who ceaseth not behind every 'Bush to lay a bait, *&c.* casting abroad his Apples 'in all places, times, and seasons, to see if *Adam* 'will be allured and enticed to leave the living 'God, and his most holy commandment, *&c.* promising the world at will, to all that will fall down, 'and for a mess of pottage sell, and set at naught 'the everlasting Kingdome of Heaven. ---- Therefore I am bold in bonds (as entirely desiring 'your everlasting felicity) to warn you, and most heartily

'heartily desire you to watch and pray. --- On the 'high mountains doth not grow most plenty of 'grass, neither are the highest trees farthest from 'danger, but seldome sure, and alwayes shaken of 'every wind that bloweth. Such a deceitful thing '(saith our Saviour) is honour and riches, that with-'out grace, it choketh up the good seed sown, &c. 'It maketh a man think himself somewhat, that is 'nothing at all; for though for our honour we 'esteem our selves, and stand in our own light, yet 'when we shall stand before the living God, there 'shall be no respect of persons; for *riches helpeth* Prov. 1. '*not in the day of vengeance*, nor can we make the 'Lord partial for money.

---'Though the world rage, and blaspheme 'the Elect of God, ye know that it did so unto 'Christ, his Apostles, and to all that were in the 'Primitive Church, and shall be unto the worlds 'end. ---- I beseech you in the bowels of Christ 'my Lord Jesus, stick fast unto the Truth: let it 'never depart out of your hearts and conversati-'ons, &c.

Yours in him that liveth for ever.

In his *Letter* to his *Wife*, after his Condemnati- Pag. 267.
on. ----'I exhort you to love God with all your 'heart, and soul, and mind, &c. To lay sure hold 'on all his promises, that in all your troubles you 'may run strait to the great mercy of God, &c. 'And be sure that neither Devil, Flesh, nor Hell 'shall be able to hurt you. But if you will not keep 'his holy Precepts, and call for Gods help to walk 'in the same, but will leave them, and do as the 'wicked world does, then be sure to have your part

'with

'with the wicked world in the burning lake. Be-
'ware of Idolatry, which moſt of all ſtinks in Gods
'Noſtrils, and hath been of all good men deteſted
'from the beginning of the world, for the which
'what Kingdomes, &c. God hath puniſhed with
'moſt terrible plagues, &c. to the utter ſubverſion
'of them, is manifeſtly to be ſeen through the
'whole Bible; yea, for this he draadfully plagued
'his own people, &c. But how he hath preſerved
'thoſe that abhorred ſuperſtition and idolatry, &c.
'is alſo to be ſeen from the beginning, out of what
'great danger he hath delivered them; yea, when
'all hope of deliverance was paſt, as touching their
'expectation, &c. I exhort you alſo in the bowels
'of Chriſt, that you will exerciſe, and be ſtedfaſt in
'Prayer, the onely mean to obtain of God whatſo-
'ever we deſire, ſo it be askt in Faith. O what no-
'table things do we read in Scripture, that have
'been obtained through fervent Prayer! ---What-
'ſoever you deſire of God in Prayer, ask it for Je-
'ſus Chriſt's ſake, for whom and in whom God
'hath promiſed to give us all things neceſſary.
'Though what we ask come not by and by, conti-
'nue ſtill knocking, and he will at length open his
'treaſures of mercy, &c. ---- Yet once again I
'warn you, that ye continue fervent in Pray-
'er, &c.

Pag. 268. In his *Letter* to Mr. *Throgmorton*. ---- 'Where-
'as the love of God hath moved you to require my
'Son to be brought up before your eyes, and the
'ſelf ſame love hath alſo moved me to leave him in
'your hands as a Father in my abſence, I ſhall re-
'quire you in Gods behalf, according to your pro-
'miſe, that ye will ſee him brought up in the fear
'of the Lord, and inſtructed in the knowledge of
'his holy Word, that he may learn to leave the
'evil

'evil, and know the good, &c. And this I require 'you to fulfill, or cause to be fulfilled, as ye be-'fore the Living God will make answer for the 'same.----

Yours, and all mens in Christ Jesus.

Hector.

Bartholomew Hector, being condemned, was threatned, that if he spake any thing to the People, his Tongue should be cut off; yet he did not forbear. Fox, *Vol.* 2. *pag.* 155.

He pray'd for the Judges, *That God would forgive them, and open their eyes.*

He refused a Pardon, offered him at the Stake.

At his Death many wept, saying, *Why doth this man die, who speaketh of nothing but of God?*

When he was called before Authority to be examined, he would answer them to nothing before he had made his Prayer to God: Whereupon falling down upan his knees, he said, *Lord, open my mouth, and direct my Speech to utter that onely, that may tend to thy honour and glory, and the edification of thy Church.* Fox, *Vol.* 3. *cont. pag.* 5.

When he was bound to the Stake, Gunpowder and Brimstone was brought to be placed about him; he lifting up his eyes to Heaven, said, *Lord, how sweet and welcome is this to me?*

Hernaudes.

Mr. *Julian Hernaudes*, (a *Spanish* Martyr) came from the Wrack, and the Tortures of the Inquisition inflicted on him, for bringing with him, and causing to be brought into *Spain*, many Books of the Holy Scriptures in *Spanish*) as from a Con- Fox, *Vol.* 3. *cont. p.* 14.

 quest,

queſt, ſaying to his Fellow-priſoners as he paſt by them, *Theſe Hypocrites are gone away confounded, no leſs then wolves, that have been long hunted.*

When he was brought forth to his Execution, he ſaid to the reſt, *Courage, my valiant and conſtant Brethren, now is the hour come, in which as the true Champions of Jeſus Chriſt, we muſt witneſs his Truth before men, and for a ſhort tryal for his ſake we ſhall triumph with him for ever and ever.*

Herwyn.

Fox, *Vol.* 3. *cont. p.* 17. When *John Herwyn* of *Flanders*, was led to Priſon, the Bailiffe meeting certain Drunkards in the Street, and ſaying, They ſay we have many Goſpellers in *Houſcot*, but it little appears by theſe diſorders: he replied, Mr. *Bailiffe, is drunkenneſs a ſin?* What of that (ſaid the Bailiffe) *Why then* (ſaid *Herwyn*) *commit you not theſe fellows to Priſon, ſeeing it is your office to puniſh vice, and to protect ſuch as fear God?*

After he was in Priſon, becauſe he was not called forth before the Magiſtrates, aſſoon as he deſired and expected, he grew heavy and ſad, asking, *Why they ſo delayed the matter?* for his heart was fired with an holy zeal to confeſs Chriſt before his Judges.

When he was brought forth, he admoniſhed his Judges to examine the Doctrine of the *Roman* Church by the true Touch-ſtone, which is the holy Scripture, that ſo they might diſcern how oppoſite and contrary the one is to the other. *Conſider alſo* (ſaid he) *what the words of St.* Peter *import, where he affirms, That we ought to obey God rather then man,* &c.

When he craved for Juſtice, either one way or another, they urged him to deſiſt from his Opinion; but he anſwered, That *his faith was not built*

on

on an Opinion, but (said he) *the Lord hath taught me to eschew evil, and do good.* Psal. 14.

Seest thou not (said they) how these opinions have troubled the world? and how many of the learneder sort do contradict them? *So far is it off* (said he) *that the Doctrine of the Gospel should be the cause of troubles, debates and strifes, which raign in the world. These troubles indeed arise from the rage of men. And as for your learned men, it is impossible for humane wisedom to comprehend the Doctrine of God; for which cause Christ saith, Father I thank thee, that thou hast hid these secrets from the wise men of the world, and hast revealed them unto Babes.*

When those two Malefactors that were coupled with him brake Prison and fled, he might have escaped, but fearing his flight might be imputed to the godly Christians in the City, he would not fly.

When he was advertised of his Sentence, *He thanked God for advancing him to so high an honour as to be counted worthy to suffer for his Name.*

As he passed forth from the Court, viewing the people, who waited to see him, he said, *See here how this wicked world rewards the poor Servants of Christ. Whilst I gave my self to drunkenness, &c. I was never in danger of these bands* (lifting up his hands which were bound) *I was then counted a good fellow, and at that time, who but I? But no sooner began I by conversion to ask after a godly life, but the world made war upon me, and became my enemy, persecuting and imprisoning me, and now last of all sending me to the place where I must pay my last debt. But the Servant is no better then his Lord; for seeing they persecuted him, no question they will persecute us.* Mat. 10. 24. John 15. 20.

At the Stake he said, *Brethren, I fight under the Standard, and in the quarrel of my great Lord and Captain Christ. ---- I am now going to be crucified; fol-*

low you me, when God of his goodness shall call you to it.

He was burnt *Nov.* 4. *An.* 1560.

Hierome.

I find two of this Name.

Fox, *Vol.* 2. *pag.* 514. 1. Mr. *William Hierome*, Vicar of *Stepney* near *London.*

Being accused for preaching against Magistrates, he affirmed (as before he had preached) *That no Magistrate of himself could make any Law or Laws to bind the inferiour people, unless it were by the power and authority of his or their Princes to him or them given, but onely the Prince.* Adding, *If the Prince make Laws consenting to Gods Laws, we are bound to obey them; and if he make Laws repugnant to the Laws of God,* &c. *yet we are bound not violently to resist, or grudge against him.*

At the Stake he gave the following Exhortation to the people; *I say unto you, good Brethren, that God hath bought us all with no small price, neither with gold, nor silver, nor other such things of small value, but with his most precious blood. Be not unthankful therefore, but do what you can to keep his Commandments,* i. e: *love your Brethren. ---- If God hath sent thee plenty, help thy neighbour that hath need, give him good counsel, if he lack. ---- Bear your Cross with Christ. ---- Let all Christians put no trust nor confidence in their works, but in the blood of Christ, to whom I commit my soul, beseeching you all to pray to God for me, and for my Brethren here present with us,* &c.

Pag. 527.

Pag. 528.

2. Mr. *Hierome* of *Prage.*

Fox *Vol.* 1. *pag* 832. When he was brought Prisoner to *Constance*, several of the Bishops said unto him; *Hierome*, why didst thou fly, and didst not appear when thou wast cited? He answered, Because *I could not have any safe conduct,* &c. *and I would not my self be the occasion*

casion of my perils and danger; but if I had known of this citation, although I had been in Bohemia, *I would have returned again.*

When certain cried out, Let him be burned, let him be burned; He answered, *If my death doth delight and please you, in the Name of God let it be so.* *Pag.* 833.

When he was welcomed to Prison by a Friend of Mr. *Hus*, saying to him, *Be constant, and fear not death for the Truths sake, of the which, when you were at liberty, you did preach so much goodness*; He answered, *Truly Brother, I do not fear death; and forasmuch as we know that we have spoken much thereof in times past, let us now see what may be known or done in effect.*

Vitus asking him how he did, He answered, *Truly Brother I do very well.*

After a long sore imprisonment he was forced to recant and consent unto the death of Mr. *John Hus*, that he was justly condemned, and put to death; but his hopes of freedome thereupon were disappointed, for they caused him to be carried back unto the same Prison, but not so straitly chained and bound as before. *Pag.* 834.

After his Recantation and Consent to the death of Mr. *Hus*, he refused to answer to any Questions propounded to him in private, except he might be brought before the Council; They supposing he would confirm his former Recantation, sent for him *May* 25. *An.* 1416.

When he was brought before them, he began with Prayer to God, *beseeching him to give him Spirit, ability and utterance, which might most tend to the profit and salvation of his own soul.* *Pag.* 835.

Then he spake unto them thus; 'I know that 'there have been many excellent men which have

'suffered much otherwise, then they have deser-
'ved, being oppressed with false witnesses, and
'condemned with wrong judgement, as *Socrates*,
'*Plato*, *Anaxagoras*, *Zeno*, *Boetius*, *Moses*, *Joseph*,
'*Isaiah*, *Daniel*, and almost all the Prophets, &c.
'*John Baptist*, *Christ*, *Stephen*, and all the Apostles
'who were condemned to death not as good men,
'but as seditious stirrers up of the people, and con-
'temners of the gods and evil doers. ---- This was
'the old manner of ancient and learned men, and
'most holy Elders, that in matters of Faith they
'did differ many times in Arguments, not to de-
'stroy the Faith, but to find out the Verity: So
'did *Augustine* and *Hierome* dissent. ---- As for
'Mr. *Hus*, he was a good, just, and holy man (to his
'knowledge) and much unworthy that death which
Pag. 836. 'he did suffer. --- At last he added, *That all the sin that ever he had committed did not so much gnaw and trouble his conscience, as did that only sin, which he had committed, in that most pestiferous fact, whenas in his Recantation he had unjustly spoken against that good and holy man and his Doctrine, and especially in consenting to his wicked condemnation.* 'Concluding that he
'did utterly revoke that wicked Recantation, which
'he made in that cursed place, and that he did it
'through weakness of heart and fear of death, and
'that whatsoever he had spoken against that bles-
'sed man, he had altogether lied upon him, and
'that it did repent him with his whole heart that
'ever he did it. ---

Being again brought forth to have judgement given him, and prest to recant what he had before spoken in open audience in commendation of Mr. *Wickliffe* and Mr. *Hus*, He said unto them, *I take God to my witness, and I protest here before you all, that I do believe and hold the Articles of the Faith, as*

the

the holy Catholick Church doth hold and believe the same: but for this cause shall I now be condemned, for that I will not consent with you to the condemnation of those most holy and blessed men aforesaid, whom you have most wickedly condemned, for their detesting and abherring your wicked and abominable life.

After the Bishop of *Londy* had ended his Sermon, which was but an exhortation to condemn Mr. *Hierome*, he said unto them, *You shall condemn me wickedly and unjustly; but I after my death will leave a remorse in your conscience, and a nail in your heart, and here I cite you to answer unto me before the most high and just Judge within an hundred years.*

This Prophesie was printed in the Coin called *moneta Hussi*, of the which Coin I my self (saith Mr. *Fox*) have one of the Plates, having the following superscription printed about it, *Centum revolutis annis Deo respondebitis & mihi.* Pag. 830.

An hundred years come and gone,
With God and me you shall reckon.

After Sentence was pronounced against him, a long Mitre of paper, painted about with red Devils, was brought to him, whereupon he said, *Our Lord Jesus Christ, whenas he should suffer death for me, most wretched sinner, did wear a Crown of Thorns upon his Head, and I for his sake, instead of that Crown will willingly wear this Mitre or Cap.* Pag. 837.

When the fire was kindled, he said, *Into thy hands O Lord I commend my Spirit. --- O Lord God, Father Almighty, have mercy upon me, and pardon mine offences, for thou knowest how sincerely I have loved thy Truth.* Pag. 838.

When the Executioner began to kindle the fire behind him, he bade him kindle it before his face. Clarks Mart. of Eccl. Hist. pag. 223.

face; for (said he) *If I had been afraid of it, I had not come to this place, having had so many opportunities offered to me to escape it.*

At the giving up of the ghost he said,

Hanc animam in flammis offero Christe tibi.

This soul of mine in flames of fire,
O Christ I offer thee. ----

Fox. Vol. 1. pag. 830. In his *Letter* to Mr. *John Hus.* ---- 'My Master, 'in those things which you have both written hi-'therto, and also preached after the Law of God, 'against the pride, avarice, and other inordinate 'vices of the Priests, go forward, be constant, and 'strong, and if I shall know that you be oppressed 'in the cause, and if need shall so require, of mine 'own accord I will follow after to help you as 'much as I can.

Petrie's Church Hist. Cent. 15. p. 539. In the Letter of *Poggius* (*Secretary* to the *Council* of *Constance*) to *Leonard Aretin* concerning *Hierome*'s death. ---

'I profess I never said any man, who in talking, 'especially for life and death, hath come nearer 'the eloquence of the Ancients, whom we do so 'much admire. It was a wonder to see with what 'words, with what Eloquence, Arguments, Coun-'tenance, and with what confidence he answered 'his Adversaries, and maintained his own Cause: 'that it is to be lamented that so fine a wit had 'strayed into the study of Heresie, if it be true 'that was objected against him. --- When it was 'refused that he should first plead his own Cause, 'and then answer to the railings of Adversaries, he 'said, *How great is this iniquity, that when I have been three hundred and forty dayes in most hard prisons, in fil-*

filthineſs, in dung, in fetters, and want of all things, ye have heard my Adverſaries at all times, and ye will not hear me one hour? --- Ye are men, and not gods; ye may ſlip, and erre, and be deceived, and ſeduced, &c.

'When it was demanded what he could object to 'the Articles againſt him? It is almoſt incredible 'to conſider how cunningly he anſwered, and with 'what Arguments he defended himſelf. He never 'ſpake one word unworthy of a good man; that if 'he thought in his heart, as he ſpake with his 'tongue, no cauſe of death could have been againſt 'him, no not of the meaneſt offence. ---- In the end *Poggius* ſaith, *O man, worthy of everlaſting remembrance among men!* This Epiſtle is in *Faſcicul. rer. expetend. fol.* 152.

Holland.

A Friend of Mr *Roger Holland*'s thanking the Biſhop for his good will to his Kinſman, and beſeeching God that he might have grace to follow his Council; Sir (ſaid Mr. *Holland*) You crave of God you know not what, I beſeech God to open your eyes to ſee the light of his Word. *Roger* (ſaid his Kinſman) hold your peace, leſt you fare the worſe at my Lords hands. No (ſaid he) I ſhall fare as it pleaſeth God, for man can do no more then God doth permit him. Fox. *Vol* 3. *pag.* 875.

The Regiſter asking him, Whether he would ſubmit himſelf to the Biſhop, before he was entred into the Book of contempt. I never meant (ſaid he) but to ſubmit my ſelf to the Magiſtrate, as I learn of St. *Paul*, *Rom.* 13. yet I mean not to be a *Papiſt*; they will not ſubmit themſelves to any other Prince or Magiſtrate, then thoſe that muſt firſt be ſworn to maintain them and their doings. *Bonner* telling him, *Roger*, I perceive thou wilt be ruled by no good counſel, *&c.* He anſwered, I may ſay

to

to you my Lord, as *Paul* said to *Felix*, and to the *Jews*, *Acts* 22. 1 *Cor.* 15. It is not unknown to my Master, whose Apprentice I was, that I was of this your blind Religion, *&c.* having that liberty under your auricular Confession, that I made no conscience of sin, but trusted in the Priests absolution, *&c.* So that Lechery, Swearing, and all other vices I accounted no offence of danger, so long as I could
Pag. 876. for money have them absolved. ---- And thus I continued, till of late God hath opened the Light of his Word, and called me by his grace to repentance of my former idolatry and wicked life. ---- The antiquity of our Church is not from Pope *Nicholas* or Pope *Jone*, but our Church is from the beginning, even from the time that God said to *Adam*, *That the seed of the woman should break the Serpents head*, &c. All that believed this promise were of the Church, though the number were oftentimes but few and small, as in *Elias* dayes, when he thought there was none but he that had not bowed the knee to *Baal*, *&c.* Moreover of our Church have been the Apostles and Evangelists, the Martyrs and Confessors that have in all Ages been persecuted for the testimony of the Word of God. ----

Pag. 877. After Sentence was read against him, he said, Even now I told you that your authority was of God and by his sufferance, and now I tell you, God hath heard the prayer of his Servants, which hath been poured forth with tears for his afflicted Saints, which daily you persecute. This I dare be bold in God to speak (which by his Spirit I am moved to say) that God will shorten your hand of cruelty, that for a time you shall not molest his Church. And this shall you in short time perceive, my dear Brethren, to be most true; for after this day, in this

this place, ſhall there not be any by him put to the trial of Fire and Fagot. Which accordingly came to paſs. He was the laſt burnt in *Smithfield*.

Then he began to exhort his Friends to repentance, and to think well of them that ſuffered for the teſtimony of the Goſpel. *Pag.* 878.

The day that Mr. *Holland* and the reſt ſuffered, a Proclamation was made, that none ſhould be ſo bold as to ſpeak to them, or receive any thing of them upon pain of impriſonment. Notwithſtanding the people cried out, deſiring God to ſtrengthen them; and they prayed for the people and the reſtoring of his Word.

At length Mr. *Holland* embracing the Stake and the Reeds, ſaid, Lord I moſt humbly thank thy Majeſty, that thou haſt called me from the ſtake of death unto the light of thy heavenly Word, and now unto the fellowſhip of thy Saints, that I may ſing and ſay, Holy, holy, holy Lord God of Hoſts. Lord into thy hands I commit my ſpirit. Lord, bleſs theſe thy people, and ſave them from idolatry.

Hooper.

Mr. *John Hooper* in his exile writ a Declaration of Chriſt and his Office, and a Declaration of the holy Commandmants of Almighty God, *&c.*

In his Epiſtle (before his Declaration of Chriſt and his Office) to the Duke of *Somerſet*. ---- Becauſe the right of every juſt and lawful Heir is half loſt and more, when his Title and Claim is unknown, I have written this little Book, containing what Chriſt is, and what his Office is, that every godly man may put to his helping hand to reſtore him again to his Kingdome, ---- who hath ſuſtained open and manifeſt wrong this many years, as it appeareth by his evidence and writings, the Goſpel ſealed with his precious blood. ---- *See his Declaration of Chriſt and his Office, Printed at Zurick, An.* 1547.

In

In his Declaration ---- *ch.* 3. ---- Jesus Christ in all things executed the true Office of a Bishop, to whom it appertained to teach the people, which was the chiefest part of the Bishops Office, and most diligently and straitly commanded by God. As all the Books of *Moses* and the Prophets teach, and Christ commanded *Peter*, *John* 20. and *Paul* all the Bishops and Priests of his time, *Acts* 20. ---- Christ left nothing untaught, but as a good Doctor manifested unto his Audience all things necessary for the health of man, *John* 4. ---- He gave also his Apostles and Disciples after his resurrection commandment to preach, and likewise what they should preach, *Go into all the world and preach the Gospel to every creature, teaching them to observe what I have commanded*, Matt. 28. --- As they did most sincerely and plainly without all glosses or additions of their own inventions, and were as testimonies of the Truth, and not the Authors thereof. ---- Alwayes in their Doctrine they taught the thing that Christ first taught and Gods holy Spirit inspired them, *Gal.* 1. 2 *Cor.* 2. Holy Apostles never took upon them to be Christ's Vicar in the Earth, nor to be his Lieutenant; But said, *Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 4.1. And in the same Epistle the Apostle *Paul* biddeth the *Corinthians* to follow him in nothing, but where he followed Christ, *chap.* 11. They ministred not in the Church, as though Christ was absent, although his most glorious Body was departed into the Heavens above, but as present, that alwayes governeth his Church with his Spirit of Truth, as he promised, *Matth. ult. Behold I will be with you to the end of the world.* In the absence of his Body he hath commended the protection and go-

governance of his Church to the Holy Ghoſt, one and the ſame God with the Father and himſelf. ---- It was no little pain that Chriſt ſuffered in waſhing away the ſins of this Church: therefore he will not commit the defence thereof to man. It is no leſs glory to defend and keep the thing won by force, then it is by force to obtain the victory. ---- Therefore he keepeth the defence and governance of the Church onely and ſolely himſelf, in whom the Devil hath not a jot of right. Though the Apoſtles were inſtructed in all truth, *&c.* they were but Miniſters, Servants, Teſtimonies, and Preachers of this verity, and not Chriſt's Vicars on Earth, *&c.* but onely appointed to approve the thing to be good, that God's Law commanded, and that to be ill, which the Word of God condemned. Seeing that Chriſt doth govern his Church alwayes by his holy Spirit, and bindeth all the Miniſters thereof unto the ſole Word of God: what abomination is this, that one Biſhop of *Rome*, *&c.* ſhould claim to be Chriſt's Vicar on Earth, and take upon him to make any Laws in the Church of God to bind the conſcience beſide the Word of God, and by their Superſtition and Idolatry put the Word of God out of his place? ---- All, that are not blinded with the ſmoke of *Rome*, know the Biſhop of *Rome* to be the Beaſt *John* deſcribeth in the *Apocalyps*, as well as the Logician knoweth that *riſibilitate diſtinguitur homo a cæteris animantibus*. Chriſts ſupremacy and continual preſence in the Church admits no Lieutenant, nor general Vicar: Likewiſe it admitteth not the Decrees and Laws of men brought into the Church, contrary unto the Word and Scripture of God, which is onely ſufficient to teach all verity and truth, for the ſalvation of man. ---- *ch.*4. ---- This Law teacheth man

man sufficiently as well what he is bound to do unto God, as unto the Princes of the world, *Rom.*13. 1 *Pet.*2. Nothing necessary for man but in this Law it is prescribed. Of what degree, vocation, or calling soever he be, his duty is shewed unto him in the Scripture. And in this it differeth from mans laws, because it is absolutely perfect, and never to be changed, nothing to be added to it, nor taken from it. And the Church of Christ the more it was, and is burdened with mans laws, the farther it is from the true and sincere verity of Gods Word. ---- Though *Basil*, *Ambrose*, *Epiphanius*, *Augustine*, *Bernard*, and others erred not in any principal Article of the Faith, yet they did inordinately, and more then enough extol the Doctrine and Tradition of men, and after the death of the Apostles, every Doctors time was subject to such Ceremonies and manners, that were neither profitable nor necessary. ----

---- Unto the writings of Scripture onely, and not unto the writings of men, God hath bound and obligated his Church. In this passage. I admonish the Christian Reader that I speak not of the Laws of Magistrates or Princes, that daily order new Laws for the preservation of their Commonwealths, as they see the necessity of their Realms or Cities require; but of such Laws, as men have ordained for the Church of Christ, which should be now and for ever governed by the Word of God. ---- This Law must prevail. We must obey God rather then man. The example hereof we have in *Daniel* of the Three Children, who chose rather to burn in the fiery Furnace, then to worship the Image that *Nebuchadnezzar* had made. So did the Apostles, *Acts* 5. ---- Cursed be those that make such Laws, and cursed be those that with sophistry defend them.

them.----*ch.*5.----The Authority of Gods word requireth me to pronounce this true Judgement in the case of Images that be not worshipped in the Church, that their presence in the Church is against Gods Word, as well as to say, *Sancta Maria ora pro nobis.*

---- The Old Testament saith, *Exod.*20. *Deut.*6. *Thou shalt make no Image.* The New saith, that *Christ came not to destroy the Law, but to fulfill it,* Matth.5. Christ therefore hath left the commandments of the old Law unto the Church, in which he saith, *Thou shalt not make any Image.* ---- Of late years Images were in the Temple, and honoured with *pater noster,* heart and mind, leg and knee: Now they be applyed to another use to teach the people, to be Lay-mens Books, as *Damascene, &c.* saith. O blasphemous and devillish Doctrine! ---- The most perfect Churches of the Prophets, Christ, and his Apostles used no such mean: and we ought to follow them and the Word of God, writ by the Prophets and Apostles. ---- The words of *Gregory ad Seren. Episcop. Messil. part.* 10. *Ep.* 4. should move no man, though he say, *Quod legentibus Scriptura, hoc ideotis pictura praestat cernentibus.* This is but *Gregory*'s opinion. *Epiphanius* was not of his mind, He willed the occasion of ill to be taken out of the Church, as *Paul* commandeth, 1 *Thes.*5. This Doctor was (as all men know) of singular learning and vertue. Again against the Authority of *Gregory* the Great I set the Authority of *Athanasius* the Great, who denieth in expres words the Images to be the Books of the Lay people. *Lactantius Firmianus* crieth so out against Images, that he saith there can be no true Religion where they be. *Tertullian* judgeth the same. ---- Loved we God we would be content with the

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Scripture. ---- Shall not the Patriarks, Prophets, Christ and his Apostles suffice the Church of God? What although many learned men have approved Images, should their wisdome maintain any contrary to the Word of God? ---- Such as defend them have nothing but sophistical arguments to blind the people with. The Scripture nor Apostles Church used none. Had all *Asia*, *Africa*, and *Europe*, and *Gabriel* the Archangel descended from Heaven approved the use of Images, forasmuch as the Apostles never taught nor wrote any such thing, their Authority should have no place; the Word of God solely and onely is to be prefer'd, which forbiddeth Images. ---- *ch.* 10. ---- The Office of Christ to sanctifie us (according to *John* 17. *I sanctifie my self, that they may be sanctified*) doth abrogate all other things that mans constitutions attribute any holiness unto, as bewitched water, *&c.* for onely Christ sanctifieth, and all holiness we must attribute unto him. ---- Sacraments must be used holily, yet not have this Office of Christ added to them. --- *ch.* 11. --- In the later dayes when Christ, as King, was to be born, the Angel declared the Power and Puissance of his Kingdome. *He shall reign over the house of* Jacob, *and of his Kingdome there shall be no end*, Luke 1. Although the Commonwealth of the Church hath no certain place appointed, where it shall remain, as it was appointed in the old Law, yet certain we be that this Kingdome of Christ remaineth upon the Earth, and shall do till the Earth be burned, *Matth.* 16. 28. 1 *Cor.* 15. Howbeit as Christ wan and obtained this Kingdome in the later dayes without shield or spear, so doth he preserve it with his holy Spirit, and not with carnal weapons. *My Kingdome is not of this world*, John 18. Meaning he would not

not reign in this world, as a Prince of this world in pomp and pride, but defend his people with his holy Spirit, that the Devil and the World should not break their patience, though many afflictions and sorrows should fight against them for the Truth's sake. Christ doth not deny to be King of the world, but he meant not to reign worldlily, to the hinderance and defacing of the Emperours Dignity and Title, as the Jews falsly accused him, as *Cyrillus l.*12.*c.*10. in *Johannem* saith. ---- This Kingdome shall be ever persecuted till the worlds end. *Isaiah* the Prophet described the Church of this present life, saying, *He will give you the bread of adversity, and the water of affliction, but he will not remove thy teachers*, chap. 30. 20. Thus the Church shall alwayes remain but in affliction. I know such as favour not the Truth, will interpret my words, that I condemn all Princes and Kings, as enemies of the Gospel, because they peaceably enjoy their Kingdomes, whereas I wish them alwayes so to do to the glory of God: but of the one thing I will assure every Prince of world; The more sincere he is in the Cause of God, the more shall be his Cross. ---- God indeed preserveth above humane reason his Ministers, as he did *Jacob* from the hands of *Esau*, *David* from *Saul*, *Daniel* from the Lions, and *Paul* in the Ship, when there was no humane hope of salvation. ---- Likewise he governeth his Church with his onely Laws. ---- The onely Law whereunto this Congregation is bound is the Gospel, as Christ saith; *John* 4. *The Holy Ghost shall teach you all things, and bring to your remembrance all things which I have said unto you.* Here Christ bindeth the Apostles and all the Church unto the things that he had taught them. ---- Such as teach the people to know the Commonwealth

of the true Church by these signs, the traditions of men, and the succession of Bishops, teach wrong. Those two false opinions have given unto the succession of Bishops power to interpret the Scripture, and power to make such Laws in the Church, as it pleased them. ---- God hath given the Civil Magistrates power and authority to make such Laws for the Commonwealth as shall be agreeable with reason, and not against Gods Law, and likewise power to interpret the same Laws: but this is not to be admitted in the Church, unto whom God hath given the Gospel, and interpreted the same by his onely Son, taught the meaning and contents thereof himself. ---- The adversaries of the Truth defend many an errour under the name of the holy Church: when the Church therefore is named, diligently consider when the Articles they would defend, were accepted of the Church, by whom, and who was the Author of them. Leave not till the matter be brought unto the first original and most perfect Church of the Apostles. If thou find by their writings, that their Church used the thing that the Preacher would prove, then accept it, or else not. Be not amazed, though they speak of never so many years, nor name never so many Doctors. ---- If either the Authority of Bishops, or the greater part should have power to interpret the Scripture, the sentence of the Pharisees should have been prefer'd before the sentence of *Zachary*, *Simion*, *Elizabeth*, or the blessed Virgin. Consider the true Church is many time but a small Congregation, as *Isaiah* saith, *Unless God had left us a remnant, we had been as* Sodom. Therefore the interpretation of the Scripture is not obligated to ordinary power, nor the most part. ---- Beware of deceit, when thou heareſt the name of the Church.

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The verity is then assaulted. They call the Church of the Devil, the holy Church many time. ---- Remember, Christian Reader, that the gift of interpreting the Scripture is the light of the Holy Ghost given unto the humble and penitent person, that seeketh onely to honour God, and not unto those persons that claim it by title or place, because he is a Bishop, or followed by succession *Peter* or *Paul*. ---- Remember therefore to examine all Doctrine by the Word of God; for such as preach it aright, have their infirmities and ignorance, they may depart from the Truth, or else build some superstition and false Doctrine upon the Gospel of Christ. Superstition is to be avoided, false Doctrine to be abhorred, whosoever be the Author thereof, Prince, Magistrate, or Bishop. As the Apostles made answer, *Acts* 5. *We ought to obey God rather then man.* ---- *ch.* 13. ---- The Law is necessary for a justified man to teach him with what works he should exercise his faith, will, and obedience unto God. We may not chuse works of our own wisdome to serve him withal. He would have us to be governed by his Word, as *David* saith, *Thy Word is a light unto my feet:* And Christ, *In vain do they worship me by the commands of men.* ----

In the second Declaration. --- *Moses* commandeth, *Deut.* 4. that no man should decline from this Law, neither to the right, nor left hand, *i. e.* That no man should adde to, or take any thing from it, but simply to observe it, as it is given or written to us. From this right line and true rule of Gods Word man erreth divers wayes: Sometimes by ignorance, because he knoweth not, or will not know, that onely the expres Word of God sufficeth. He holdeth with the most part, and condemneth the better, as it is to be seen at this pre-

See his Declaration of the ten holy Commandments of Almighty God, Printed A. 1548. pag. 8, 9.

sent day. This reason taketh place, it is allowed of the most part, and established by so many holy and learned Bishops, therefore it is true, *&c.* Another way that leadeth from the Word of God, is many times the power and authority of this world, as we see by the Bishop of *Rome*, and all his adherents, who give more credit to one Charter and Gift of *Constantine*, then to the whole Bible. Another erreth by mistaking of the time, making his superstition far elder then it is, *&c.* One saith thus, My Father believed, and should I believe the contra-

Pag. 11. ry? ---- Whereas no Law at all should be spoken of conscience, but the onely Word of God, which never altered, nor can be altered, *Matt.* 5. *Luk.* 16. *Psal.* 18. 119. If Heavens and Earth made by word cannot be altered, how much more the Word it self! Unto which Law, the conscience of man in

Pag. 13. matters of faith is bound onely. ---- Such as can interpret nothing, will say, I have an ill opinion of God in Heaven, and of the superiour Powers on Earth, because I damn the Disciples of the false Doctors with the Doctors, and take from all Powers on Earth authority to prescribe unto their Subjects any Law touching Religion of the soul. As concerning those that be seduced by false Teachers, St. *Luke c.* 6. and *Ezekiel* 3. and 13. judge as I do. ---- Both he that leadeth to damnation, and

Pag. 14. he that is led, falleth into the pit. ---- Notwithstanding I believe, that in the midst of darkness, when all the world (as far as man might judge) had sworn unto the Bishop of *Rome*, Christ had his Elect, that never consented to his false Laws, as it was in the time of *Elias*, 1 *Kings* 19. where God saith,

Pag. 15. *He had preserved seven thousand that had not bowed the knee to* Baal. ---- As many as die before us, seduced by false Teachers without repentance, the Scripture condemneth:

condemneth: As many as believed them not, but trusted to the Scripture (or else deceived, yet repented before they died) live eternally in joy and solace and are saved, as *John* saith, *Rev.* 13. in the blood of the Lamb. ---- As touching the superiour Powers of the Earth, it is not unknown to all men that have read and marked the Scripture, that it pertaineth nothing to their Office to make any Law to govern the Consciences of their Subjects in Religion, but to reign over them in this case, as the Word of God commandeth. Howbeit in their Realms they may make what Laws they will, and as many as they will; command them to be kept as long as it pleaseth them, and change them at their pleasure, as they shall see occasion for the wealth and commodity of their Realms: ---- Unto the which superiour Powers we owe all obedience, both of body and goods, and likewise our daily prayer for them to Almighty God, *&c.* And as many divers Commonwealths as there be, so many divers Laws there may be. Howbeit all Christian Kings and Kingdomes with other Magistrates, should reign by one Law, and govern the Churches of their Realms solely by the Word of God, which is never to be changed. ---- Thus Christ commanded his Apostles to teach, and their Audience to hear the things he commanded, *Matth.* 28. *Mark* 16. ---- *Moses* prescribeth unto his Audience seven Rules, wherewith he prepareth them to the receiving of the ten Commandments. (1) A right perswasion of Gods Word, that God will undoubtedly give the good promised to the good, and inflict the evil threatned against the evil. --- (2) To have a right opinion of the Magistrates and superiour Powers of the Earth, to give them no more, nor any less honour and reverence then the Word of

Pag. 16. *Pag.* 17. *Pag.* 26. *Pag.* 29.

God commandeth. ---- For lack of this preparative the world hath erred from the Truth this many years. Men do not look what Gods Word saith, but extol the authority of mans Laws, preferring the decree of a general or provincial Council before
Pag. 30. the Word of God. ---- (3) Another preparative is obedience both to God and man. It were as good nere read the Law, in case we mind not to be obe-
Pag. 31. dient. ---- (4) To observe *jus gentium.* ---- (5) To
Pag. 32. esteem the Doctrine of the Commandments, as it
Pag. 34. is worthy. ---- (6) A true and right understanding of the Law, not to constrain the letter against the mind of the Text, but behold alwayes the consent of
Pag. 36. the Scripture. --- (7) To adde nothing to this Law, neither to take any thing from it. ---- If thou judgest that Gods Law containeth one part of such Doctrine as is necessary for mans salvation, and the Bishops Laws another part, thou contemnest and dishonourest the whole Law, and the Giver thereof, and offendest against that command, *Deut.*4.12.
Pag. 64. and *Prov.*30. ---- Every thing that we do for the honour of God, not comanded by his Word, is as strange, and not accepted by God; as all good intentions, feigned works by man, and all things commanded by general Councils, not expressed in the Word of God, by the Patriarks, Prophets, Christ, and the Apostles, which be and ever were before God the Holy and Catholick Church. Whosoever adde any thing to their Laws are the Church of Antichrist, *Deut.*4.12. *Revel.* 22. *Nadab* and *Abihu* offered strange fire, *i. e.* such as he command-
Pag. 68. ed not. ---- Read the Commentaries of *Thom. Valut* and *Nicol. in Aug. de Civit. Dei, l.*4. and they will tell thee what superstition is, if thou believe not the Scripture. Superstition (say they) is a superfluous Religion, what wayes soever it be superfluous,

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whether it be of the superfluity of the things honoured, or of the things used for Religion, or of the manner in Religion. This doubtless is understood by the name of Superstition, from whence soever the name hath its rise; whatsoever thou dost to please God Almighty, if it be not commanded in his Word, it is superfluous superstition.---The purpose, end and will of the second Commandment is, That Gods pleasure is unto us, that we do not profane or dishonour the true Religion or honour of God with superstitious Rites or Ceremonies not commanded by him. --- I am a jealous God, *q. d.* when we two were married together for the love that I bore unto thee, I gave thee certain Rules and Precepts how in all things thou mayest keep my love and good will towards thee, and thou promisedst me obedience to my Commandments, *Ex.d.* 19. *So honour me therefore, and love me as it standeth written in the Writings and Indentures written between us both, I cannot suffer to be otherwise honoured, then I have taught in my Tables and Testament.* ---

Pag. 70.

Pag. 77.

Against obeying of Gods Laws, the first Sophism or carnal Objection is, when men say it is no place nor time to learn or obey Gods Laws, we be not in the Temple, *&c.* but in the broad world, and must do as other men do, and rather serve the place we be in, *& u'ulare cum lupis*, bark with the wolf, then speak of the Scripture: besides, it is too dangerous a season, let it pass till the world be more quiet, *&c.* --- This Objection *Moses* breaketh, and proveth that the Law should be always received, and in every place. --- Those that observed it in the wilderness God fed by miracle from Heaven, and preserved all their apparel, that it consumed not, nor perished in the wearing for the space of forty years. --- A second Objection is, when men put

Pag. 209.

Deut. 29. 30.

Pag. 210.

from themselves the obedience of the Law unto others, saying, Let the Priests, &c. learn and keep the Law, what should a Prince, Magistrate, or Gentleman be so bound? Youth cannot be tied to so strait Canons, it must not be so bridled, &c. This wicked acceptation of persons *Moses* destroyeth,

*Pag.*211. yea all (saith he) stand this day before the Lord your God, your Princes, your Tribes, your Elders, your Officers, and all men of Israel, your children, your wives, and thy Guest, &c. No manner of pri-

*Pag.*212. son is excluded from the League. --- A third is presumption, when men know what is to be done, yet against their knowledge presuming of Gods

*Pag.*213. mercy, do the thing that is evil, saying, If I walk in the imagination of my heart, and take my pleasure, there is no danger, &c. But (saith *Moses*) the Lord will not favour such an one, but then be angry, and kindle his ire against him, so that every curse written in this Book, shall rest on him, &c.

*Pag.*218. A fourth is Animosity, thus reasoning with ones self, who knoweth what his last hour shall be? --- But (saith *Moses*) *Secret things belong to God, but the things that God hath revealed to us and our children for*

*Pag.*222. *ever, that we do all the precepts of this Law.* --- A fifth is Desperation, when men think it is in vain for them to observe Gods Laws, there is no hope of their salvation, &c. It is impossible for him to return to God, and do all that God requireth, &c.

*Pag.*224. *Moses* gives a remedy against this dangerous disease, sheweth the way to God, declareth, *That God*

*Pag.*229. *is full of mercy, and ready to forgive*, &c. --- A sixth is the pretence of Ignorance, saying, The Scripture, the Laws of God have so many mysteries, too hard for our capacities, &c. Besides the Doctors brawl and chide between themselves, and how should the Unlearned understand it aright?

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Who can tell (saith another) whether this be the true Law or not? If it were the true Law of God, then it should contain all verities, and have no deed of mans Laws. Now the greatest part of Christians in name say, That this Law is not sufficient, except it be holp and aided by the Law of the Bishops. --- *Moses* answereth and saith, *This Law is sufficient, simple and plain, easie to be understood, a perfect Doctrine, and required of all men; the Commandment that I prescribe unto thee to day is not far above thee, nor yet far from thee*, &c. By which words it appeareth, that God hath made his will and pleasure simple and plainly open to his people, *&c.* Yea the Law of God to do well by is written naturally in the heart of every man, *&c.* though there were no Law written, *&c.* mans conscience would tell him when he doth well and when ill. --- Farewell in our onely and sole joy and consolation, Christ Jesus. *Pag.* 230. *Pag.* 231. *Pag.* 234.

This holy Exile parting with Mr. *Bullinger* and his Friends at *Zurick*, declared that the principal cause of his return to his own Countrey was the matter of Religion, *&c.* Be sure (said he) neither the nature of the Countrey, nor pleasure of commodities, nor newness of friends shall ever induce me to the oblivion of such friends and Benefactors, and therefore you shall be sure from time to time to hear from me how it goes with me, but the last news of all I shall not be able to write; for there said he, (taking Mr. *Bullinger* by the hand) where I shall take most pains, there shall you hear of me to be burned to ashes, and that shall be the last news, which I shall not be able to write. --- Fox, *Vol.* 3. *pag.* 145.

When he was made Bishop of *Worcester* and *Gloucester*, the Arms allotted him (probably by his own appointment) were, a Lamb in a fiery Bush, and *Pag.* 146.

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the Sun-beams from Heaven descending down upon the Lamb, rightly denoting as it seemed, the manner of his suffering, which afterward followed.

After his return, in his Sermons he corrected sin, and sharply inveighed against the iniquity of the world, and corrupt abuses of the Church. ---

When he was elected Bishop of *Worcester* and *Gloucester*, he made humble supplication to the King, either to discharge him of the Bishoprick, or to dispense with him as to the wearing of such Garments and Apparel as the Popish Bishops were wont to do. His Petition the King granted, as appears by his Letter to the Archbishop of *Canterbury*, telling him, That the Rites and Ceremonies he would be dispensed in were offensive to his conscience. The Oath also, used then commonly in the Consecration of Bishops was against his conscience, as appears by the Earl of *Warwick*'s Letter to the Archbishop, writ by the Kings desire.

Pag. 147.

Pag. 149. In the beginning of Queen *Mary*'s Reign, when notice was given him that he should be sent for to *London*, and how dangerous it was for him to appear, he gave this Answer: Once I did flee, but now because I am called to this Place and Vocation, I am throughly perswaded to tarry, and to live and die with my sheep.

Pag. 150. When he was imprisoned in the *Fleet*, he writes thus: I am so hardly used, that I see no remedy (saving Gods help) but I shall be cast away in Prison before I come to Judgement. But I commit my just cause to God, whose will be done, whether it be by life or death.

Winchester exhorting him to the unity of the Catholick Church, and to acknowledge the Popes Holiness to be Head of the same Church, promising him

him the Queens mercy; he answered, That forasmuch as the Pope taught Doctrine altogether contrary to the Doctrine of Christ, he was not worthy to be accounted a Member of Christs Church, much less to be Head thereof; wherefore he would in no wise condescend to any such usurped Jurisdiction, neither esteemed he the Church, whereof they called him Head, to be the Catholick Church of Christ, for the Church of Christ onely heareth the voice of her Spouse Christ, and flieth the strangers. Howbeit (said he) if in any point to me unknown, I have offended the Queens Majesty, I shall humbly submit my self to her mercy, if mercy may be had with safety of conscience, and without the displeasure of God. *Pag.* 151.

Come Brother (said he to Mr. *Rogers*, who was sent with him to the Counter in *Southwark*) must we two take this matter first in hand, and begin to fire these Fagots? Yea Sir (said Mr. *Rogers*) by Gods grace. Doubt not (said Mr. *Hooper*) but God will give strength.

The Sheriffe telling Mr. *Hooper* he wondred that he was so hasty and quick with the Lord Chancellor, he answered, Mr. Sheriffe, I was nothing at all impatient, although I was earnest in my Masters Cause, and it standeth me so in hand; for it goeth upon life and death, not the life and death of this world onely, but also of the world to come.

In his Letter for the stopping of certain false rumours spread abroad concerning his Recantation, by the Bishops and their Servants. --- The grace of our Lord Jesus Christ be with all them that unfeignedly look for the coming of our Saviour Christ. *Amen.* Dear Brethren and Sisters in the Lord, and my Fellow-Prisoners for the Cause of Gods

Gods Gospel, I do much rejoyce and give thanks unto God for your constancy and perseverance in affliction, unto whom I wish continuance to the end. And as I do rejoyce in your faith and constancy in afflictions that be in Prison, even so I do mourn and lament to hear of our dear Brethren, that yet have not felt such dangers for Gods Truth, as we have, and do feel, and be daily like to suffer more, yea the very extream and vile death of the fire; yet such is the report abroad (as I am credibly informed) that I *John Hooper*, a condemned man for the Cause of Christ, should now after sentence of death (being in *Newgate* Prisoner, and looking daily for Execution) recant and abjure that which heretofore I have preached; and this talk ariseth of this, That the Bishop of *London* and his Chaplains resort unto me. Doubtless if our Brethren were as Godly as I could wish them, they would think that in case I did refuse to talk with them, they might have just occasion to say that I were unlearned, and durst not speak with learned men; or else proud, and disdained to speak with them. --- But I fear not their Arguments, neither is death terrible to me. --- I am more confirmed in the truth, which I have preached heretofore, by their coming. Therefore ye that may send to the weak Brethren, pray them that they trouble me not with such reports of Recantations as they do, for I have hitherto left all things of the world, and suffered great pains and imprisonment, and I thank God I am as ready to suffer death as a mortal man may be. It were better for them to pray for us, then to credit or report such rumours that be untrue. We have enemies enough of such as know not God truly: but yet the false report of weak Brethren is a dou-

Pag. 152.

double croſs. I wiſh your eternal ſalvation in Jeſus Chriſt, and alſo require your continual Prayers, that he which hath begun in us may continue it to the end. I have taught the truth with my tongue, and with my pen heretofore, and hereafter ſhortly will confirm the ſame by Gods grace with my blood.

Newgate Feb. 2. 1554.

Your Brother in Chriſt
J. H.

When the Keeper told him he ſhould be ſent to *Glocester* to be burned, he rejoyced very much, lifting up his eyes and hands to Heaven, he praiſed God that he ſaw it good to ſend him among the people over whom he was Paſtor, there to confirm with his death the truth which he had before taught them, not doubting but the Lord would give him ſtrength to perform the ſame to his glory. *Pag.* 153.

Sir *Anthony Kingſton* (formerly his Friend, then a Commiſſioner to ſee Execution done upon him) coming to him a little before his death, bid him conſider that life was ſweet, & death was bitter, *&c.* It is true (ſaid Mr. *Hooper*) I am come hither to end this life, and to ſuffer death here, becauſe I will not gainſay the former truth which I have heretofore taught among you. --- True it is that daath is bitter, and life is ſweet; but alas! conſider that the death to come is more bitter, and the life to come is more ſweet; therefore for the deſire and love I have to the one, and the terrour and fear of the other, I do not ſo much regard this death, nor eſteem this life, but have ſettled my ſelf through the ſtrength of Gods holy Spirit, patiently

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to pass through the torments and extremities of the fire now prepared for me, rather then to deny the truth of his Word, desiring you and others in the mean time to commend me to Gods mercy in your Prayers.

I thank God (said the Knight) that ever I knew you; for God did appoint you to call me, being a lost child, and by your good instructions, where before I was both an Adulterer and Fornicator, God hath brought me to the forsaking and detesting of the same. If you had the grace so to do (said the Bishop) I do highly praise God for it, and if you have not, I pray God you may have, and that you may continually live in his fear.

The Knight and the Bishop parting with tears, the Bishop told the Knight, that all the troubles he had sustained in Prison, had not caused him to utter so much sorrow.

A *Papist* telling him he was sorry to see him in that case. Be sorry for thy self man (said he) and lament thine own wickedness; for I am well, I thank God, and death to me for Christs sake is welcome.

Pag. 154. When he was committed to the Sheriffe of *Gloucester*, the Mayor and Aldermen at first saluted him, and took him by the hand. Mr. Mayor (said Mr. *Hooper*) I give most hearty thanks to you and to the rest of your Brethren, that you have vouchsafed to take me a Prisoner and condemned man by the hand, whereby to my rejoycing it is somewhat apparent that your old love and friendship towards me is not altogether extinguished, and I trust also that all the things I have taught you in times past are not utterly forgotten, *&c.* For the which most true and sincere Doctrine, because I will not now account it falshood and Heresie, as many other men

men do, I am sent hither by the Queens command to die, and am come where I taught it to confirm it with my blood. And now Mr. Sheriffs, --- My request to you is, That there may be a quick Fire, shortly to make an end, and in the mean time I will be as obedient unto you, as your selves would wish. If you think I do amiss in any thing, hold up your finger and I have done: for I am not come hither as one inforced or compelled to die; for it is well known I might have had my life with worldly gain; but as one willing to offer and give my life for the truth, rather then to consent to the wicked Papistical Religion of the Bishop of *Rome*, &c. ---

When the Sheriffs fetcht him from his Chamber to the place of Execution with Bills, Weapons, &c. Mr. Sheriffs (said he) I am no Traytor, neither needed you to have made such a business to bring me to the place where I must suffer; for if ye had willed me, I would have gone alone to the Stake, and have troubled none of you all.

When he saw the multitude of People that were assembled, he said unto them that were about him, Alas! why be these People assembled and come together? peradventure they think to hear something of me now, as they have in times past; but alas! speech is prohibited me.

Notwithstanding the cause of my death is well known unto them: when I was appointed here to be their Pastor, I preached unto them true and sincere Doctrine, and that out of the Word of God; because I will not account the same to be Heresie and untruth, this kind of death is prepared for me.

When he was come to the place where he was to suffer, after he had begun to pray, a Box was brought and laid before him upon a stool, with his

Pardon

Pardon (or at leastwise it was feigned so to be) from the Queen, if he would turn; at the sight thereof he cried, If you love my soul away with it, if you love my soul away with it.

In his Prayer he was overheard to say; Lord, I am Hell, but thou art Heaven; I am swill, and a sink of sin, but thou art a gracious God and merciful
*Pag.*155. Redeemer. --- Thou art ascended into Heaven, receive me Hell to be partaker of thy joyes, where thou sitteſt in equal glory with thy Father; for well knoweſt thou wherefore I am come hither to suffer, and why the wicked do persecute this thy poor Servant, not for my sins and transgressions against thee, but because I will not allow their wicked doings to the contaminating of thy blood, and to the denial of the knowledge of thy Truth, wherewith it did please thee by thy holy Spirit to instruct me, the which with as much diligence as a poor wretch might (being thereto called) I have set forth to thy glory. And well seest thou, my Lord and God, what terrible pains and cruel torments be prepared for thy Creature; such, Lord, as without thy strength none is able to bear, or patiently to pass. But all things that are impossible with man are possible with thee. Therefore strengthen me of thy goodness, that in the fire I break not the Rules of patience, or else asswage the terrour of the pains as shall seem most to thy glory.

When he was at the Stake, three irons made to bind him to the Stake, were brought; one for his Neck, another for his Middle, and the third for his Legs. He refusing them, said, Ye have no need thus to trouble your selves, for I doubt not but God will give strength sufficient to abide the extremity of the fire without bands: notwithstanding, suspecting the frailty and weakness of the flesh, but having assured

assured confidence in Gods strength, I am content ye do as ye shall think good.

When he was first scorch'd with the fire, he pray'd, saying mildly, and not very loud (but as one without pains) O Jesus the Son of *David* have mercy upon me, and receive my soul. *Pag.* 156.

When the second fire was spent, and onely burnt his lower parts, he said, for Gods love (good people) let me have more fire. In the third fire he prayed with somewhat a loud voice, Lord Jesus have mercy on me, Lord Jesus have mercy on me, Lord Jesus receive my Spirit.

The Reasons of Mr. Hooper's *refusing the Episcopal Habits, &c. I find these.*

C. Why do not you my Lord use these innocent and harmless weeds? *See Cabal. p.* 13, 14.

H. I put my self upon the tryal of the Searcher of Hearts, that no obstinacy, but meer Conscience makes me refuse these Ornaments.

C. These Ornaments are indifferent of themselves, and of ancient use in the Church.

H. They are useless being ridiculous and superstitious.

C. Nay, my Lord, being enjoyned by lawful Authority, they become necessary, not to salvation, but to Church-unity.

H. Being left indifferent by God, it is presumption in man to make them necessary.

C. By a moderate use of these Ceremonies we may gain Papists into the Church.

H. While you hope to gain Papists into the Church, you lose many Protestants out of it.

C. You discredit other Bishops, who have used this Habit.

H. I had rather discredit them then destroy mine own conscience.

C. How think you, being a private person, to be indulged with, to the disturbance of the publick Uniformity of the Church?

H. If it please your Grace but to read these Letters, I hope you will be satisfied (and then he produced the Letters from the Earl of *Warwick*, and King *Edward*.)

C. These are to desire, that in such reasonable things, wherein my Lord Elect of *Glocester* craveth to be born withall at your hands, you would vouchsafe your Graces favour; the principal cause is that you would not charge him with any thing burdenous to his Conscience.

J. Warwick.

WE do understand you stay from Consecrating our well beloved Mr. J. Hooper, *because you would have you omit and let pass certain Rites and Ceremonies offensive to his Conscience, whereby you think you shall fall in premunire of Laws; We have thought good by advice of Our Council to discharge you of all manner of Dangers, Penalties, and Forfeitures you should run into, by omitting any of the same, and this Our Letters shall be your sufficient Warrant and Discharge.*

Edward *Rex.*

Fox, *Vol.* 3. *pag* 116. In his Letter writ in Answer to one sent him concerning certain taken in *Paul's* Church-yard whilst they were praying. ---- I do rejoyce in that men can be so well occupied in this perillous time, and flee for remedy to God by Prayer, as well for their

their own lacks and necessities, as also charitably to pray for them that persecute them. So doth the Word of God command all men to pray charitably for them that hate them, and not to revile any Magistrate with words, or to mean him evil by force and violence. They also may rejoyce that in well doing they were taken to Prison. ---- Thus fare you well, and pray God to send his true Word into this Realm again amongst us, which the ungodly Bishops have now banished.

In his Letter to those Christians so taken Prisoners. ---- The grace, favour, consolation, and aid of the Holy Ghost be with you now and ever. So be it. Dearly Beloved in the Lord, ever since I heard of your imprisonment I have been marvellously moved with great affections and passions, as well of mirth and gladness, as of heaviness and sorrow. Of gladness in this, that I perceived how ye be bent and given to prayer and invocation of Gods help in these dark and wicked proceedings of men against Gods glory. I have been sorry to perceive the malice and wickedness of men to be so cruel, devillish, and tyrannical to persecute the people of God for serving of God, &c. These cruel doings do declare, that the Papists Church is more bloody and tyrannical, then ever was the sword of the Ethnicks and Gentiles. ---- *Trajan* the Emperour commanded, That no man should be persecuted for serving of God: but the Pope and his Church have cast you into Prison, being taken doing the Work of God, and one of the excellentest Works, that is required of Christians, *viz.* whilest ye were in Prayer. ---- O glad may ye be that ever ye were born to be apprehended, whilest ye were so vertuously occupied. *Blessed be they that suffer for righteousness sake.* If God had *Pag.* 117.

suffered them that took your bodies, then to have taken your life also, now had you been following the Lamb in pertual joyes, away from the company and assembly of wicked men. But the Lord would not have you suddenly so to depart, but reserveth you gloriously to speak and maintain his Truth to the world. Be ye not careful what ye shall say; for God will go out and in with you, and will be present in your hearts and in your mouths to speak his wisdome, though it seems foolishness to the world. He that hath begun this good work in you, continue in the same unto the end. Pray
Mat. 10. unto him, that ye may fear him only, that hath power to kill both body and soul, and to cast them
Luke 12. into hell fire. Be of good comfort, all the hairs of your head are numbred, and there is not one of them can perish, except your heavenly Father suffer it to perish. Now you be in the field, and placed in the fore-front of Christs battel. Doubtless it is a singular favour of God, and a special love of him towards you, to give him this preheminence, as a sign that he trusteth you before others of his people. Wherefore (dear Brethren and Sisters) continually fight this Fight of the Lord. Your Cause is most just and godly, ye stand for the true Christ (who is after the flesh in Heaven) and for his true Religion and Honour, which is amply, fully, sufficiently, and abundantly contained in the holy Testament, sealed with Christs own blood. How much be ye bound to God, who puts you in trust with so holy and just a Cause? Remember what lookers on you have to see and behold you in your fight, God and all his holy Angels, who be ready alwayes to take you up into Heaven, if ye be slain in his Fight. Also you have standing at your backs all the multitude of the Faithful, who shall

ſhall take courage, ſtrength, and deſire to follow ſuch noble and valiant Chriſtians, as you be. Be not afraid of your Adverſaries; for he that is in you, is ſtronger then he that is in them. Shrink not although it be pain to you: your pains be not now ſo great, as hereafter your joyes ſhall be. Read the comfortable Chapters to the *Romanes*, 8.10,15. *Hebrews* 11.12. And upon your knees thank God that ever ye were accounted worthy to ſuffer any thing for his Names ſake. Read the ſecond Chapter of *Luke*, and there you ſhall ſee how the Shepherds, that watched their Sheep all night, as ſoon as they heard that Chriſt was born at *Bethlehem*, by and by went to ſee him. They did not reaſon nor debate with themſelves, who ſhould keep the Wolf from the Sheep in the mean time, but did as they were commanded, and committed their Sheep unto him, whoſe pleaſure they obeyed. So let us do now we be called, commit all other things to him that calleth us. He will take heed that all things ſhall be well. He will help the Husband: he will comfort the Wife: he will guide the Servants: he will keep the Houſe: he will preſerve the Goods; yea rather then it ſhould be undone, he will waſh the Diſhes, and rock the Cradle. Caſt therefore all your care upon God; for he careth for you. Beſides this, you may perceive by your impriſonment, that your Adverſaries weapons againſt you be nothing but fleſh, and blood, and tyranny, for if they were able, they would maintain their Religion by Gods Word; but for lack of that, they would violently compel, ſuch as they cannot by holy Scripture perſwade; becauſe the holy Word of God, and all Chriſts doings be contrary unto them. I pray you pray for me, and I will pray for you.

1 *John* 4.

*Fleet, Jan.*14. 1555.

Pag. 156. In a Letter to certain of his Friends. ---- Now is the time of trial, to see whether we fear more, God or man. It was an easie thing to hold with Christ, whilst the Prince and world held with him: but now the world hateth him, it is the true trial who be his. Wherefore in the Name, and in the Vertue, Strength, and Power of his holy Spirit, prepare your selves in any case to adversity and constancy. Let us not run away, when it is most time to fight. Remember none shall be crowned, but such as fight manfully; and he that endureth to the end shall be saved. Ye must now turn all your cogitations from the peril you see, and mark the felicity that followeth the peril, either victory in this world of your enemies, or else a surrender of this life to inherit the everlasting Kingdome. Beware of beholding too much the felicity, or misery of this world; for the consideration and too earnest love or fear of either of them draweth from God. Wherefore think with your selves, as touching the felicity of the world, it is good; but yet none otherwise then it standeth with the favour of God. It is to be kept; but yet so far forth, as by keeping of it we lose not God. It is good abiding and tarrying still among our friends here; but yet so, that we tarry not therewithal in Gods displeasure, and hereafter dwell with the Devils in fire everlasting. There is nothing under God, but may be kept, so that God, being above all things we have be not lost. Of adversity judge the same. Imprisonment is painful, but yet liberty upon evil conditions is more painful. The Prisons stink; but yet not so much as sweet Houses, where the fear and true honour of God is lacking. I must be alone and solitary: It is better to be so, and have God with me, then to be in company with the

the wicked. Loſs of Goods is great; but loſs of Gods grace and favour is greater. I am a poor ſimple creature, and cannot tell how to anſwer before ſuch a great ſort of noble, learned, and wiſe men: It is better to make anſwer before the pomp and pride of wicked men, then to ſtand naked in the light of all Heaven and Earth before the juſt God at the later day. I ſhall die then by the hands of the cruel man: He is bleſſed, that loſeth his life full of miſeries, and findeth the life of eternal joyes. It is pain and grief to depart from Goods and Friends; but yet not ſo much as to depart from grace and Heaven it ſelf. Wherefore there is neither felicity, nor adverſity of this world, that can appear to be great, if it be weighed with the joyes or pains in the world to come. I can do no more, but pray for you; do the ſame for me, for Gods ſake. For my part (I thank the heavenly Father) I have made mine accounts, and appointed my ſelf unto the will of the heavenly Father: as he will, ſo I will by his grace.---- I am a precious jewel now, and daintily kept, never ſo daintily; for neither mine own man, nor any of the Servants of the Houſe may come to me, but my Keeper alone. *Pag.* 157.

Jan. 21. 1555.

In another Letter.---- The grace, mercy, and peace of God the Father, through our Lord Jeſus Chriſt, be with you my dear Brethren, and with all thoſe that unfeignedly love and embrace his holy Goſpel. *Amen.* We muſt give God thanks for the Truth he hath opened, *&c.* and pray unto him, that we deny it not, nor diſhonour it with idolatry; but that we may have ſtrength and patience, rather to die ten times, then to deny him once. Bleſſed ſhall we be, if ever God make us *Pag.* 158.

worthy of that honour to shed our blood for his Names sake: and blessed then shall we think those Parents, which brought us into this world, that we should be carried from this mortality into immortality. If we follow the command of *Paul*, that
Col. 3. saith, *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God*; we shall neither depart from the vain transitory goods of this world, nor from this wretched and mortal life, with so great pains, as others do. ---- There is no better way to be used in this troublesome time for your consolation, then many times to have Assemblies together of such men and women, as be of your Religion in Christ, and there to take and renew among your selves the truth of your Religion, to see what ye be by the Word of God, and to remember what ye were before ye came to the knowledge thereof; to weigh and confer the dreams and false lyes of the Preachers, that now preach, with the Word of God, that retaineth all truth: and by such talk, and familiar resorting together, ye shall the better find out all their lyes, that now go about to deceive you, and also both know and love the Truth that God hath opened to us. It is much requisite that the Members of Christ comfort one another, make prayers together, confer one with another; so shall ye be stronger, and Gods Spirit shall not be absent from you, but in the midst of you, to teach you, to comfort you, to make you wise in all godly things, patient in adversity, and strong in persecution. Ye see how the Congregation of the wicked, by helping one another, make their wicked Religion and themselves strong against Gods Truth and his people. ---- Ye may perceive by the life of our fore-fathers, that Christs words, *In the world ye shall have trouble: Be*

this

that will live godly in Christ must suffer persecution, be true; for none of all his before our time escaped trouble: then shall ye perceive that it is but a folly for one that professeth Christ truly, to look for the love of the world. Ye be no better then your fore-fathers. Be glad that ye may be counted worthy Souldiers for this War: and pray to God when ye come together, that he will use and order your and your doings. (1) That ye glorifie God. (2) That ye edifie the Church and Congregation. (3) That ye profit your own souls. In all your doings beware ye be not deceived; for although this time be not yet so bloody and tyrannous, as the time of our fore-fathers, that could not bear the Name of Christ, without danger of life and goods; yet is our time more perillous for soul and body. Therefore of us Christ said, *Think ye when the Son of man cometh, he shall find faith upon the earth?* Luke 18. He speaks not of being christened and in name a Christian, but of saving Faith: and doubtless the scarcity of Faith is now more (and will, I fear, increase) then it was in the time of the greatest Tyrants, that ever were. In *Rev.6.* ye may perceive that at the opening of the fourth Seal came out a pale Horse, and he that sate upon him was called Death, and Hell followed him. This Horse is the time, when Hypocrites and Dissemblers entred into the Church, under pretence of the true Religion, *&c.* that have killed more souls with heresie and superstition, then all the Tyrants that ever killed bodies by fire, sword, or banishment, *&c.* and all souls, that trust to these Hypocrites, live to the Devil in everlasting pain, as is declared by Hells following the pale Horse. These pale Hypocrites have stirred up Earthquakes, *i.e.* the Princes of the world against Christs Church. They have dark-

darkned the Sun, and made the Moon bloody, and have caused the Stars to fall from Heaven, *i. e.* they have darkned with mists, and daily darken the Sun of Gods Word, imprisoned, and chained, and
Pag. 159. butchered Gods true Preachers, which fetch only light at the Sun of Gods Word, that their light cannot shine unto the world, as they would: Whereupon it comes to pass, that many Christians fall from Gods true Word to hypocrisie, most devillish superstition and idolatry. ---

In his Letter to Bishop *Farrar*, Doctor *Tailor*, Mr. *Bradford*, and Mr. *Philpot*, Prisoners in the *Kings Bench* in *Southwark*. ---- I am advertised, that we shall be carried shortly to *Cambride*, there to dispute for the Faith and for the Religion of Christ (which is most true) that we have and do profess. I am (as I doubt not ye be) in Christ ready) not onely to go to *Cam ridge*, but also to suffer, by Gods help, death it self in the maintenance thereof. ---- I write this to comfort you in the Lord, that the time draweth near, and is at hand, that we shall testifie before Gods enemies Gods Truth. ----

May 6. 1554.

Yours, and with you unto death in Christ,
J. H.

Pag. 160. In his Letter to his Wife. ---- As the Devil hath entred into their hearts, that they themselves cannot, or will not come to Christ to be instructed by his holy Word; so can they not abide any others to become Christians, and lead their lives after the Word of God, but hate, persecute, rob, imprison, and kill them, whether male or female; though they

they have never offended Gods or Mans Law, yea though they daily pray for them, and wish them Gods grace; having no respect to nature. The Brother persecuteth the Brother, the Father the Son, and most dear Friends are become most mortal Enemies. And no marvel; for they have chosen sundry Masters, the one the Devil, the other God. The one agree with the other, as God and the Devil agree between themselves. ---- *As he that was born after the flesh persecuted in times past him that was born after the Spirit, even so it is now.* Therefore forasmuch as we live in this life amongst so many great perils and dangers, the onely remedy is what Christ hath appointed, *Ye shall possess your selves in patience.* ---- When troubles come we must be patient, and in no case violently, nor seditiously to resist our persecutors; because God hath such care of us, that he will keep in the midst of all troubles the very hairs of our heads, *&c.* And seeing he hath such care of the hairs of our heads, how much more doth he care for our life it self? Their cruelty hath no farther power then God permitteth, and that which cometh unto us by the will of our heavenly Father, can be no harm, loss, destruction to us, but rather gain, wealth, and felicity. That the spirit of man may feel these consolations, the giver of them, the heavenly Father, must be prayed unto for the merits of Christs Passion; for it is not the nature of man that can be contented, until it be regenerated and possessed with Gods Spirit, to bear patiently the troubles of mind or body. When the mind of man sees troubles on every side, threatning poverty, yea death, except the man weigh these brittle and uncertain treasures, that be taken from him, with the riches of the life to come, and this life of the body with the life in Christs

Gen. 21. Gal. 4. Luke 21.

Christs blood, and so for the love and certainty of the heavenly joyes contemn all things present, doubtless he shall never be able to bear the loss of goods and life. ---- The Christian mans faith must be alwayes upon the resurrection of Christ, when he is in trouble, and in that glorious resurrection he shall see continual joy, yea victory and triumph over all persecution, trouble, sin, death, hell, the Devil, and all other persecutors; the tears and weepings of the faithful dried up, their wounds healed, their bodies made immortal in joy, their souls for ever praising the Lord, in conjuction and society everlasting with the blessed company of Gods Elect in perpetual joy. *If ye be risen with Christ, seek the things which are above, where Christ sitteth at the right hand of God the Father.* When he biddeth us seek the things that are above, he requireth that our minds never cease from prayer and study in Gods Word, until we see, know, and understand the vanities of this world, the shortness and misery of this life, and the treasures of the world to come, the immortality thereof, the joyes of that life, and so never cease seeking, until such time as we know certainly and be perswaded what a blessed man he is, that seeketh the one and findeth it, and careth not for the other though he lose it; and in seeking, to have right judgement between the life present and the life to come, we shall find how little the pains, imprisonment, slanders, lies, and death it self is in the world, in respect of pains everlasting, the Prison infernal, and Dungeon of Hell, the Sentence of Gods Judgement, and everlasting Death. When a man hath by seeking the Word of God found out what the things above be, then must he set his affections upon them. And this Command is more hard then the other; for

Col. 3.

Pag. 161.

mans

for mans knowledge many times sees the best: men know that there is a life to come, better then this present, &c. Yet they set not their affection upon it, they do more affect and love indeed a trifle of nothing in this world, that pleaseth their affection, then the treasure of all treasures in Heaven. We must set our affections on things above, *i. e.* when any thing worse then Heaven, offereth it self to be ours, if we will give our good wills to it, and love it in our hearts, then ought we to see by the judgement of Gods Word, whether we may have it without Gods displeasure; if we cannot, if the riches of this world may not be gotten nor kept by Gods Law, neither our lives continued without the denial of his honour, we must set our affections upon the riches and life that is above, and not upon things that be upon the earth. This second Command requires, that as our mind judgeth Heavenly things to be better then Earthly, and the life to come better then the present life; so we should chuse them before other, and prefer them, &c. These things be easie to be spoken of, but not so easie to be used and practised. ---- Read *Psa.* 88. wherein is contained the prayer of a man, that being vexed with Adversaries and persecutions, saw nothing but death and hell, apprehending not onely man, but God angry with him; yet he by Prayer humbly resorted unto God, and put the hope of his salvation in him, whom he felt his enemy.--- In this Command (possess your lives by your patience) God requires every one to be patient, he saith not, It is sufficient that other holy Patriarchs, Prophets, Apostles, Evangelists, and Martyrs continued their lives in patient suffering the troubles of this world; but Christ saith it to every one of his people. By your patience continue you your life, not that man

hath!

hath patience in himself, but that he must have it for himself of God, the onely Giver of it, if he purpose to be a godly man. Besides, as our Profession and Religion requireth patience outwardly, without resistance and force, so requireth it patience of the mind, and not to be angry with God, although he use us, that be his own creatures, as him listeth.

Pag. 162. We may not murmure against God, but say alwayes his Judgements be right and just, and rejoyce that it pleaseth him to use us, as he used heretofore such as he most loved in this world. Have a singular care to this command, be glad and rejoyce, *&c.* he sheweth great cause why, because your reward is

Mat. 5. great in Heaven. Christ also takes from us all shame and rebuke, as though it were not an honour to suffer for him, because the wicked world doth curse and abhor such poor troubled Christians. He placeth all his honourably, saying, Even so persecuted they the Prophets that were before you. ---- We may learn by things that nourish and maintain us, both meat and drink, what loathsomness, and (in a manner) abhorring they come to before they work their perfection in us, *&c.* that whosoever saw the same would loath and abhor his own nourishment, before it come to its perfection. Is it then any marvel if such Christians, as God delighteth in, be so mangled and defaced in this world, which is the Kitchin and Mill, to boil and grind the flesh of Gods people in, till they atchieve their perfection in the world to come? ---- Raw flesh is not meat wholesome for man, and unmortified men and women be not creatures meet for God. Christs people must be broken and all to torn in the Mill of this world, and so shall they be most fine meat to their Heavenly Father. ---- We must therefore patiently suffer, and willingly attend upon

on Gods doings, although they seem clean contrary, after our judgement, to our wealth and salvation, as *Abraham* did, when he was bid to offer his Son *Isaac*, in whom God promised the Blessing and multiplying of his seed. *Joseph* at the last came to that which God promised him, although in the mean time, after the Judgement of the world, he was never like to be, as God said he should be Lord over his Brethren. When Christ would make the blind man to see, he put clay upon his eyes, which after the judgement of man was a means rather to make his double blind, then to give him his sight, but he obeyed and knew that God could work his desire, what means soever he used contrary to mans reasons. ---- To judge things indifferently, the trouble be not yet generally, as they were in our good Fathers time, soon after the death and resurrection of our Saviour Christ. ---- Was there ever such trouble as Christ threatned upon *Jerusalem*? Towards the end of the world we have nothing so much extremity as they had then, but even as we be able to bear. '---- *M. t.* 24.

In another Letter. ---- I require you not to forget your duty towards God in these perillous dayes, in the which the Lord will try us. I trust you do increase by the reading of the Scriptures, the knowledge you have of God, and that you diligently apply your self to follow the same; for the knowledge helpeth not, except the life be according thereto.

---- I commend you to God, and the guiding of his gooft Spirit, to stablish and confirm you in all well doing, and keep you blameless to the day of the Lord, watch and pray, for this day is at hand.

In his Letter to his charitable Friends in *London*.

---- For

---- For your liberality I moſt heartily thank you, and praiſe God highly in you for you, &c. praying him to preſerve you from all famine, ſcarcity, and lack of the truth of his Word, which is the lively food of your ſouls, as you preſerve my body from hunger, and other neceſſities that would happen unto me, were it not cared for by the charity of godly people. Such as have ſpoiled me of all that I had, have impriſoned me, and appointed not one half-penny to feed or relieve me withall; but I do forgive them, and pray for them daily in my poor Prayer to God, and from my heart I wiſh their ſalvation, and quietly and patiently bear their injuries, wiſhing no farther extremity to be uſed towards us: yet if the contrary ſeem beſt to our heavenly Father, I have made my reckoning, and fully reſolved to ſuffer the uttermoſt that they are able to do againſt me; yea death it ſelf by the aid of Chriſt Jeſus, who died the moſt vile death of the Croſs for us, wretched and miſerable ſinners. But of this I am aſſured, that the wicked world with all his force and power ſhall not touch one of the hairs of our heads without leave and licenſe of our heavenly Father, whoſe will be done in all things. If he will life, life be it; if he will death, death be it; onely we pray that our wills may be ſubject to his will. ---- If we be contented to obey Gods will, and for his Commands ſake to ſurrender our goods and our lives to be at his pleaſure, it maketh no matter whether we keep goods and life, or loſe them. Nothing can hurt us that is taken from us for Gods Cauſe, nor can any thing at length do us good that is preſerved contrary to Gods commaid. Let us wholly ſuffer God to uſe us and ours after his holy wiſdome, and beware we neither uſe nor govern our ſelves contrary to his will by

our

our own wisdome; for if we do, our wisdome will at length prove foolishness. It is kept to no good purpose, that we keep contrary to his Commandments. It can by no means be taken from us, that he would should tarry with us. He is no good Christian that ruleth himself and his, as worldly means serve; for he that so doth, shall have as many changes as chances in the world. To day with the world he shall like and praise the truth of God, to morrow, as the world will, so will he like and praise the falshood of man; to day with Christ, to morrow with Antichrist. ---- Glorifie your heavenly Father both with your inward and outward man. If ye think ye can inwardly in the heart serve him, and yet outwardly serve with the world in external service the thing that is not of God, ye deceive your selves; for both the body and soul must concurre together in the honour of God; for if an honest wife be bound to give both heart and body to faith and service in marriage, and if an honest wives faith in the heart cannot stand with a whorish or defiled body, much less can the true faith of a Christian in the service of Christianity stand with the bodily service of external idolatry; for the mystery of Marriage is not so honourable between man and wife, as it is between Christ and every Christian. Therefore (dear Brethren) pray to the heavenly Father, that as he spared not the soul nor the body of his dearly beloved Son, but applied both of them with extream pain, to work our salvation both of soul and body: so he will give us all grace to apply our souls and bodies to be Servants to him. ---- Let us not deride our selves, and say our souls serve him, whatsoever our bodies do to the contrary for civil order and policy. But alas! I know by my self what troubleth you, *viz.* the great

1 *Cor.* 6.

Pag. 164.

great danger of the world, that will revenge (ye think) your ſervice to God with ſword and fire, with loſs of goods and lands: but (dear Brethren) weigh on the other ſide, that your enemies and Gods enemies ſhall not do as much as they would, but as much as God ſhall ſuffer them, who can trap them in their own counſels, and deſtroy them in the midſt of their furies. Remember ye be the Work-men of the Lord, and called into his Vineyard, there to labour till Evening-Tide, that you may receive your penny, which is more worth then all the Kingdomes of the Earth; but he that called us into his Vineyard, hath not told us how ſore and how fervently the Sun ſhall trouble us in our labour, but hath bid us labour, and commit the bitterneſs thereof to him, who can and will ſo moderate all afflictions, that no man ſhall have more laid upon him, then in Chriſt he ſhall be able to bear, unto whoſe merciful tuition and defence I commend both your ſouls and bodies.

Yours with my poor Prayer.

J. H.

In a Letter to a Merchant of *London*. --- I thank God and you for the great help and conſolation I have received in time of adverſity by your charity, but moſt rejoyce that you be not altered from truth, although falſhood cruelly ſeeketh to diſdain her. Judge not my Brother truth by outward appearance, for truth now worſe appeareth, and is more vilely rejected then falſhood. Leave the outward ſhew, and ſee by the Word of God what is truth, and accept truth, and diſlike her not, though man call her falſhood. As it is now, ſo it hath been here-

heretofore: truth hath been rejected, and falſhood received. Such as have profeſſed truth, have ſmarted, and the friends of falſhood laughed them to ſcorn. The one having the commendation of truth by man, but the condemnation of falſhood by God, flouriſhing for a time with endleſs deſtruction; the other afflicted a little ſeaſon, but ending with immortal joyes. Wherefore, dear Brother, ask and demand of your Book, the Teſtament of Jeſus Chriſt, in theſe woful and wretched dayes, what you ſhould think, and what you ſhould ſtay your ſelves upon for a certain truth, and whatſoever you hear taught, try it by your Book, whether it be true or falſe. The dayes be dangerous and full of peril, not onely for the world, and worldly things, but for Heaven and heavenly things. It is a trouble to loſe the treaſure of this life, but yet a very pain if it be kept with the offence of God. Cry, call, pray, and in Chriſt daily require help, ſuccour, mercy, wiſdome, grace, and defence, that the wickedneſs of this world prevail not againſt us.----

In his Letter to Mrs. *Wilkinſon*. ---- I am very glad to hear of your health, and do thank you for your loving tokens; but I am a great deal more glad to hear how Chriſtianly you avoid idolatry, and prepare your ſelf to ſuffer the extremity of the world, rather then to endanger your ſelf to God. You do as you ought to do in this behalf, and in ſuffering of tranſitory pains, you ſhall avoid permanent torments in the world to come. Uſe your life and keep it with as much quietneſs as you can, ſo that you offend not God. The eaſe that cometh with his diſpleaſure turneth at length to unſpeakable pains; and the gains of the world, with

the loſs of his favours is beggary and wretchedneſs. ----

In his Letter to Mr. *Hall* and his Wife. --- The dayes be dangerous and full of peril; but let us comfort our ſelves in calling to remembrance the dayes of our Fore-fathers, upon whom the Lord ſent ſuch troubles, that many hundreds, yea thouſands died for the teſtimony of Jeſus Chriſt, both men and women, ſuffering with patience and conſtancy as much cruelty as Tyrants could deviſe, and ſo departed out of this miſerable world to the bliſs everlaſting, where now they remain for ever, looking alwayes for the end of this ſinful world, when they ſhall receive their bodies again in immortality, and ſee the number of the Elect aſſociated with them in full and conſummate joyes; and as vertuous men ſuffering Martyrdome now reſt in joyes everlaſting, their pains ending their ſorrows, and beginning their eaſe: ſo did their conſtancy and ſtedfaſtneſs animate and confirm all good people in the truth, and gave them encouragement to ſuffer the like, rather then to fall with the world to conſent unto wickedneſs and idolatry. Wherefore, my dear Friends, ſeeing God hath illuminated you in the ſame true faith, wherein the Apoſtles, and Evangeliſts, and all Martyrs ſuffered moſt cruel death, thank him for his grace in knowledge, and pray to him for ſtrength and perſeverance, that ye be not aſhamed nor afraid to confeſs it. Ye be in the truth, and the gates of Hell ſhall never prevail againſt it, nor Antichriſt with all his Imps prove it falſe; they may perſecute and kill, but never overcome. Be of good comfort, and fear God more then man. This life is ſhort and miſerable; happy be they that can ſpend it to the glory of God.

In

In his Letter to Mrs. *Warcop*. ---- I did rejoyce to understand, that you be fully resolved by Gods grace to suffer extremity, rather then to go from the truth which you have professed. ---- As you be travelling this perillous journey, take this Lesson with you, practised by the Wise men, *Matth.* 2. Such as travelled to find Christ, followed onely the Star, and as long as they saw it, they were assured they were in the right way, and had great mirth in their journey; but when they entred into *Jerusalem*, whereas the Star led them not thither, but to *Bethlem*, and there asked the Citizens the thing that the Star shewed before, they were not onely ignorant of *Bethlem*, but lost the sight of the Star, *&c.* ---- The Word is the onely Star that sheweth us where Christ is, and which way we may come unto him; But as *Jerusalem* stood in the way, and was an impediment to the Wise men, so doth the Synagogue of Antichrist, that beareth the Name of *Jerusalem*, *i. e.* the Vision of Peace, and among the people now is called the Catholick Church, standeth in the way that Pilgrims must go by through this world to *Bethlem*, *i. e.* the house of bread or plentifulness, and is an impediment to all Christian Travellers; yea, and except the more grace of God be, will keep the Pilgrims still in her, that they shall not come where Christ is at all; and to stay them indeed, they take away the Star of Light, which is Gods Word, that it cannot be seen. --- Ye may see what great dangers hapned unto these Wise men, whilst they were learning of Lyars, where Christ was. (1) They were out of their way. And (2) They lost their Guide and Conductor. --- If we come into the Church of men, and ask for Christ, we go out of the way, and lose also our Conductor and Guide, that onely leadeth us streight

Pag. 165.

thither. ---- Sister, take heed, you shall in your journey towards Heaven meet with many a monstrous beast: have salve therefore of Gods Word; therefore ready you shall meet husbands, children, lovers and friends, that shall, if God be not with them, be very lets and impediments to your purpose. You shall meet with slander and contempt of the world, and be accounted ungracious and ungodly, you shall hear and meet with cruel tyranny to do you all extremities; you shall now and then see the troubles of your own conscience, and feel your own weakness; you shall hear that you be cursed by the sentence of the Catholick Church, with such like terrours, that pray to God, and follow the Star of his Word, and you shall arrive at the Port of Eternal Salvation, by the merits onely of Jesus Christ. ----

Hudson.

Fox, *Vol.*3. *pag.*869. When *Thomas Hudson* of *Aldeham* in *Norfolk* saw the Constables come to his house to apprehend him, he said; Now mine hour is welcome, friends, welcome, you be they that shall lead me to life in Christ. I thank God therefore, and the Lord enable me thereto for his mercies sake; for his desire was, and he ever prayed (if it were the Lords will) that he might suffer for the Gospel of Christ.

When *Berry* threatned him, saying, I will write to the Bishop my good Lord, *&c.* O Sir (said he) there is no Lord but God, though there be many lords and many gods.

Wilt thou recant (said *Berry* the Priest) or no? The Lord forbid (said *Hudson*) I had rather die many deaths then to do so.

*Pag.*870. When he came first to the Stake, he was very sad, not for his death, but for lack of feeling his Christ;

Christ; and therefore came from his Fellow-sufferers under the Chain, and fell down upon his knees, and prayed; and at last he rose with great joy, as a man new changed, even from death to life, and, said, Now I thank God I am strong, and pass not what man can do unto me.

Hullier.

Mr. *John Hullier*, Conduct in Kings Colledge at *Cambridge*, suffered martyrdome at *Cambridge*, *April* 2. *A.* 1556. Fox, *Vol* 3. *pag.* 696.

In his Letter to the Christian Congegation. ---- It standeth now most in hand (O dear Christians) all them that look to be accounted of Christs flock at the great and terrible day, when a separation shall be made, *&c.* faithfully in this time of great afflictions, to hear our Master Christs voice, the onely true Shepherd of our souls, who saith, *Whosoever shall endure to the end shall be saved.* ---- In this time we must needs either shew that we be his faithful Souldiers, and continue in his battel to the end, putting on the armour of God, the buckler of Faith, the breast-plate of Love, the helmet of Hope and Salvation, and the Sword of his holy Word, with all instance of supplication and prayer, or else, if we do not work and labour with these, we are Apostates and false Souldiers, shrinking most unthankfully from our Gracious and Sovereign Lord and Captain Christ, and leaning to *Baal*; for he saith plainly, *Whosoever beareth not my Cross, and followeth me, cannot be my Disciple*, and, *No man can serve two Masters; for either he must hate the one and love the other, or else he shall lean to the one and despise the other.* *Elias* also said unto the people, *Why halt ye between two opinions? If the Lord be God, follow him; or if Baal be he, follow him.* ---- If Christ be that onely good and *Mat.* 24. *Ephes.* 6. *Luke* 14. *Mat.* 6. 1 *Kin.* 18

true Shepherd, that gave his life for us, then let us, that bear his mark, and have our consciences sprinkled with his blood, follow altogether for our salvation his heavenly voice and calling, according to our profession and first promise. If we shall not, certainly (say what we can) though we bear the Name of Christ, we are none of his Sheep indeed;
John 10. for he saith manifestly, *My sheep hear my voice and follow me*: A stranger they will not follow, but will flee from him; for they know not the voice of a stranger. ---- The craft and wilines of our subtile enemy is manifold and divers, and full of close windings: ---- At this present day if he cannot induce one throughly, as others do, to favour his devillish Religion, and of good will and free heart to help to uphold the same, yet he will inveigle him to resort to his wicked and whorish School-house, and to keep company with his Congregation there, and to hold his peace and say nothing, whatsoever he think, &c. by that subtile means flattering him, that he shall both save his life and also his goods, and live in quiet. But if we look well on Christs holy Will and Testament, we shall perceive that he came not to make any such peace upon Earth, nor that he gave any such peace to his Di-
John 14. sciples, *I leave peace with you* (saith he) *my peace I*
15,16. *give you, not as the world giveth it, give I unto you. Let not your heart be troubled and fearful. These things have I spoken unto you, that in me ye should have peace,*
Luke 14. *in the world ye shall have affliction; but be of good cheer, I have overcome the world. The Servant is not greater then his Lord and Master; if they have persecuted me, they shall also persecute you. If any man come to me and hateth not his father and mother,* &c. *yea and moreover his own life, it is not possible for him to be my Disciple. Blessed be ye, that now weep; for ye shall*

laugh:

laugh: and woe be unto you that now laugh, for ye shall mourn and weep. He that will find his life, shall lose it. Pag. 697.
Therefore the God of that true peace and comfort, preserve us that we never obey such a false Flatterer, who at length will pay us home once for all, bringing for temporal peace and quietness, everlasting trouble, *&c.* for these vain and transitory goods, extream loss of the eternal treasure and inheritance; for this mortal life, deprivation of the most joyful life immortal, and endless death most miserable, *&c.* ---- I judge it better to go to School with our Master Christ, and to be under his Ferula and Rod (although it seems sharp and grievous for a time) that at length we may be inheriters with him of everlasting joy, rather then to keep company with the Devils Scholars, the adulterous generation, in his School, that is all full of pleasure for a while, and at the end to be payed with the wages of continual burning in the most horrible Lake, which burneth evermore with fire and brimstone, *&c.* ---- What doth he else, I pray you, that resorteth to the Ministration and Service, that is most repugnant to Christs holy Testament, there keeping still silence, and nothing reproving the same, but in the face of the world by his very deed it self, declare himself to be of a false, fearful, dissembling, feigned, and unfaithful heart, discouraging, as much as lies in him, all the residues of Christs Host, and giving a manifest offence unto the weak, and also confirming, encouraging, and rejoycing the hearts of the adversaries in all their evil doing? by which he sheweth himself, neither to love God, whom he seeth to be dishonoured and blaspheмed of an Antichristian Minister, nor yet his Neighbour, before whom he should rebuke the evil, according to the command, *Thou*

shalt

Lev. 18. *shalt not hate thy Neighbour, but reprove him,* &c.
2 *Tim.* 1. ---- *But God hath not given us the spirit of fear, but*
of power and love. Be not ashamed to testifie our Lord,
Mat. 10. *but suffer adversity with the Gospel, through the power*
1 *Pet.* 3. *of God,* &c. *Fear not them that kill the body,* &c.
Fear not, though they seem terrible unto you, neither
be troubled, but sanctifie the Lord God in your hearts.
Phil. 1. *Onely let your conversation be as becomes the Gospel,* &c.
in nothing fearing your adversaries, which is to them a
token of damnation, and to you of salvation, and that
of God; for unto you it is given not onely to believe in
Christ, but to suffer for his sake. ---- In the *Revelation*
Rev. 21. it is written, That *the fearful shall have their part*
with the Unbelieving and Abominable, in the Lake that
burneth with fire and brimstone, which is the second
Mat. 7. *death.* ---- *Wide is the gate and broad is the way which*
leadeth to destruction, and many there be that go in
thereat; but strait is the gate, and narrow is the way
that leadeth unto life, and few there be that find it.
Pag. 698. ---- Thus I wholly commit you to him, and to the Word of his grace, which is able to build further, beseeching you most heartily to pray for me, that I may be strong in the Lord and in the power of his might, and stand perfect in all things, being alwayes prepared and ready, looking for the mercy of our Lord unto eternal rest, and I will pray for you, as I am most bound. So I trust he will graciously hear us for his promise sake in Christ.

Your Christian Brother, a
Prisoner of the Lord,

John Hullier.

In another Letter to the Congregation of Christs faithful followers. ---- Most dear Christians, having

ving now the sweet comfort of Gods saving health, and being confirmed with his free Spirit, (be he onely praised therefore) I am constrained in my conscience to admonish you, as ye tender the salvation of your souls, by all manner of means to separate your selves from the Antichristian Company, considering what is said in the *Revelation*, *If any man worship the Beast and his Image, and receive his mark in the forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured into the cup of his wrath*, &c. ---- The Beast is none other, but the carnal and fleshly Kingdome of Antichrist. ---- What do they else but worship this Beast and his Image, who after they had escaped from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, are yet again tangled therein, and overcome, using dissimulation for fear of their displeasure, doing one thing outwardly, and thinking inwardly another: So having them in reverence under a cloak and colour, to whom they ought not so much as to say, God speed; and adjoyning themselves to the Malignant Congregation, which they ought to abhor as a Den of Thieves and Murderers, and a Brothel-house of most blasphemous Fornicators. ---- But this feignedness and dissimulation, Christ and his Gospel will no wayes allow. ---- *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he shall come in the glory of his Father*, &c. *Cursed be the dissemblers*, &c. *Ye were once enlightned, and tasted of the heavenly gift.* ---- *And no man that putteth his hand to the Plough and looketh back, is apt for the Kingdome of God.* ---- *They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued*

Revel. 14.
2 Pet. 2.
Joh. Ep. 2.
Luke 9.
Mal. 1.
Heb. 6.
Luke 6.
1 John 2.

tinued with us. ---- Wherefore, good Christians, for Gods dear love, deceive not your selves through
1 *Cor.* 3. your own wisdome, and through the wisdome of the world, which is foolishness before God; but certifie and stay your own consciences with the
Psa. 145. faithful Word of God, *&c.* Though Gods mercy
Hebr. 3. is over all his works, yet it doth not extend but onely to them that hold fast the confidence and rejoycing of hope unto the end, not being weary of well doing, but rather every day waxing stronger and stronger in the inward man. In the *Revelation*,
Revel. 13. where it is entreated of the Beast and his Image, it is said, *Here is the sufferance of Saints, and here are they that keep the Commandments and Faith of Jesus Christ*; intimating, that God doth use those wicked men as instruments for a time, to try the patience and faith of his peculiar people, *&c.* ---- Peradventure you will say, What shall we do? shall we cast our selves head-long to death? I say not so; but this I say, That we are all bound (if ever we look to receive salvation at Gods hands) in this case to be wholly obedient to his determinate counsel, *&c.* and then to cast all our care on him, who worketh all in all for the best unto them that love him. Now thus he commandeth, *Come*
Revel. 18. *away from her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* ---- Come
Pag. 699. out from among them, and joyn not your selves to their unlawful Assemblies; yea, do not once shew your selves with the least part of your body to favour their wicked doings. ---- Now chuse you which way you will take, either the narrow, *&c.* or the broad way, *&c.* I for my part have now written this short Admonition to you of good will, (as God is my witness) to exhort you to that way, which at length you shall prove and find to be best;

and

and I do not onely write this, but I will (with the assistance of Gods grace) seal it with my blood.----

Hunter.

Atwell a *Sumner*, telling *William Hunter* it was never a merry world since the Bible came abroad in *English*: Say not so for Gods sake (said *Hunter*) for it is Gods Book, out of which every one that hath grace may learn to know what things both please God, and also what displeaseth him. Could not we tell (said *Atwell*) before this time how God was served? No (said *Hunter*) nothing so well as we may now, if that we might have his blessed Word amongst us still, as we have had. You must turn or burn, (said *Atwell*) God give me grace (said *Hunter*) that I may believe his Word and confess his Name, whatsoever come thereof. Fox, *Vol.* 3. *pag.* 190.

Whereas you doubt of my belief (said *Hunter* to *Wood* the Vicar of *Southwell*) I would it were tryed, Whether that you or I would stand faster in our Faith. Yea thou Heretick (said *Wood*) wouldst thou have it so tryed? That which you call heresie (said *Hunter*) I serve my Lord God withall; I would that you and I were fast tyed to a Stake, to prove, whether that you or I would stand strongest to our Faith. It shall not be so tryed (said *Wood*) No (said *Hunter*) I think so; for if I might, I think I know who would soonest recant; for I durst set my foot against yours even to the death. *Pag.* 19.

Bonner telling him, That he was content he should keep his conscience to himself, so that he would go to Church, and receive, *&c.* No (said he) I will not do so for all the good in the world. Then (said *Bonner*) I will make you sure enough, I warrant you. Well (said *Hunter*) you can do no more then God will permit you. Well (said *B.*) will you recant indeed by no means? No (said *H.*) never while I live, God willing. *Pag.* 192.

Bonner

Bonner asking him how old he was, he said, He was Nineteen years old. Well (said *B.*) you will be burned ere you be Twenty, if you will not recant. *H.* answered, God strengthen me in his Truth.

Pag. 193. *Bonner*, even after Sentence was past, offering him, if he would then recant, to make him a Freeman of the City, and to give him Forty pound in money to set up with, or to make him Steward of his House, &c. *Hunter* said unto him, My Lord, if you cannot perswade my Conscience by Scriptures, I cannot find in my heart to turn from God for the love of the world; for I count all things worldly but loss and dung in respect of the love of Christ. If thou diest in this mind (said *B.*) thou art condemned for ever. God judgeth righteously (said *H.*) and justifieth them, whom man condemneth unjustly.

When he was brought to *Burntwood* to be burned, his Father and Mother came to him, and desired heartily of God that he might continue to the end in that good way, which he had begun, and his Mother said unto him, That she was glad that ever she was so happy to bear such a Child, which could find in his heart to lose his life for Christs Names sake. Then said he to his Mother, For my little pain which I shall suffer, which is but short, Christ hath promised me a Crown of Joy. May you not be glad of that, Mother? With that his Mother kneeled down on her knees, saying, I pray God strengthen thee, my Son to the end: Yea I think thee as well bestowed, as any Child that ever I bare.

His Father said, I was afraid of nothing but that my Son should have been killed in the Prison for hunger and cold, the Bishop was so hard to him.

The

The night before his Execution, he had a dream, that he was where the Stake was pitcht where he ſhould be burned, and that it was at the Towns end, where the Butts ſtood, (which was ſo indeed) and that he met his Father going to the Stake, and that there was a Prieſt at the Stake, which went about to have him recant, and that he ſaid to him, Away falſe Propher, and that he exhorted the people to beware of him, and ſuch as he was: which things came to paſs accordingly.

Whilſt he was led to the Stake, the Sheriffs Son came to *William* and embraced him, ſaying, *William* be not afraid of theſe men, who are here preſent with Bills and Weapons, ready prepared to bring you to the place where you ſhall be burned. *William* anſwered, I thank God I am not afraid; for I have caſt my account, what it will coſt me already. Then the Sheriffs Son could ſpeak no more to him for weeping.

When he met his Father (according to his dream) his Father ſaid unto him, God be with thee Son *William*. *William* anſwered, God be with you good Father, and be of good comfort; for I hope we ſhall meet again when we ſhall be merry.

At the Stake the Sheriffe told him, That there was a Letter from the Queen; if he would recant, he ſhould live, if not, he muſt be burned. No (ſaid *William*) I will not recant, God willing.

Mr. *Brown* telling him (upon his deſire to the people to pray for him as long as he was alive) I will pray no more for thee, then I will pray for a Dog. Mr. *Brown* (ſaid *William*) now you have that you fought for, and I pray God it be not laid to your charge in the laſt day; howbeit I forgive you. I ask no forgiveneſs of thee (ſaid Mr. *Brown*) Well (ſaid *William*) if God forgive you not, I ſhall re-

quire

quire my blood at your hands. Then said *William Hunter*, Son of God shine upon me. Immediately the Sun in the Firmament shined out of a dark cloud, so full in his face, that he was constrained to look another way.

When the Priest came (according to his dream) he said, Away thou false Prophet. Beware of them good people, and come away from their abominations; lest that you be partakers of their plagues. Then (said the Priest) look how thou burnest here, so shalt thou burn in Hell. *William* answered, Thou lyest, thou false Prophet, away thou false Prophet, away.

When the fire was kindled, his Brother said to him, *William*, think on the holy Passion of Christ, and be not afraid of Death. *William* answered, I am not afraid. Then lift he up his hands to Heaven, and said, Lord, Lord, Lord, receive my spirit.

Higled.

Fox, *Vol.* 3. *pag.* 196. Mr. *Higled* of *Essex* being prest by *Bonner* to recant, answered, I will not abjure; for I have been of this mind these sixteen years, and do what ye can, ye shall do no more then God will permit you to do, and with what measure ye measure unto us, look for the same again at Gods hands.

Pag. 198. When his Articles and Answers were read, he said, ---- Ye go about to trap us with your subtilties and snares; and though my Father and Mother and other my Kinsfolk did believe as you say, yet they were deceived in so believing: and whereas you say Doctor *Cranmer* and others, *&c.* be Hereticks, I do wish that I were such an Heretick, as they were and be.

Then *Bonner* asked him again, Whether he would turn from his error and come to the unity of their Church? No (said he) I would ye would recant;

cant; for I am in the truth, and you in error.

Hus.

Mr. *John Hus* preaching at the honourable and very solemn Funeral of three in *Prague*, who had been put to death in Prison, for calling the Pope Antichrist, and speaking against Indulgences, at whose Funeral was sung on this wise, These be the Saints which for the Testament of God gave their bodies, &c. much commended them for their constancy, and blest God the Father of our Lord Jesus Christ, who had hid the way of his Verity so from the prudent of the world, and had revealed it to the simple, who chose rather to please God, then man. This occasioned his expultion out of *Prague*, being before excommunicated by the Pope. Fox *Vol.* 1. *Pag.* 778.

The Emperour having given safe conduct to Mr. *John Hus* to come to the general Council at *Constance*, he promised to come, professing he was ready alwayes to satisfie all men, which shall require him to give a reason of his faith and hope, &c. and giving notice to all, that could object any error or heresie to him to appear, and not spare him.---- *Pag.* 786.

The Twenty sixth day after he came to *Constance*, two Bishops, &c. were sent to him to bring him before the Pope and his Cardinals: To whom he answered, I am not come to defend my Cause particularly before the Pope and his Cardinals, but to appear before the whole Council, and there answer for my defence openly, &c. unto all such things as shall be demanded, or required of me. Notwithstanding forasmuch as you do require me so to do, I will not refuse to go with you; and if it happen that they evil intreat me, yet nevertheless I trust in my Lord Jesus, that he will so comfort and strengthen me, that I shall desire much *Pag.* 789, 790.

rather to die for his glory sake, then to deny the Verity, which I have learned by his holy Scriptures.

When he came to the Cardinals, they told him they had heard that he had taught great and manifest errors through the Realm of *Bohemia*, &c. You shall understand (answered Mr. *Hus*) that I am thus minded and affectioned, that I should rather chuse to die, then I should be found culpable of one only error, much less of many and great errors: For this cause I am willingly come to the general Council, to receive correction, if any man can prove any errors in me.

*Pag.*791. Some of the Articles presented to the Council against him. ---- (4) He saith that all Priests be of like power. (8) He holdeth this opinion, That a man being once ordained a Priest or a Deacon, cannot be forbidden or kept back from the office of preaching.

*Pag.*799. When several false witnesses rose up against him, he said, Albeit they were as many more in number as they are, I do much more esteem, yea and without comparison regard the witness of my Lord God before the witnets of all mine adversaries.

*Pag.*800. He being ask'd whether it was lawful for him to appeal unto Christ, answered, Verily I do affirm before you all, that there is no more just, nor effectual plea, then that which is made unto Christ; forasmuch as the Law doth determine, that to appeal is no other thing then in a cause of grief or wrong done by an inferiour Judge to implore and require aid and remedy at an higher Judges hands. Who is then an higher Judge then Christ? Who can know, or judge the matter more justly, or with more equity? In him is found no deceit, nor can he be deceived. Who can better help the miserable and oppressed then he? It

It being in his Accusation, that he counsel'd the people to resist with the sword all such as did gainsay his Doctrine, &c. he answered, That he at all times when he preached, did diligently admonish and warn the people, that they should arm themselves to defend the truth of the Gospel, according to the saying of the Apostle, *With the helmet and sword of salvation*; & that he never spake of any material sword, but of that which is the Word of God.

Some more Articles against him, taken out of his Treatise of the Church. (1) There is but one holy universal, or Catholick Church, which is the universal Company of all the Predestinate. (6) A reprobate man is never a member of the holy Church. --- (18) An Heretick ought not to be committed to the secular powers to be put to death, for it is sufficient that he suffer the Ecclesiastical censure. *Pag.* 802. *Pag.* 804.

In his appeal. ---- Forasmuch as the most mighty Lord, One in Essence, Three in Person, is both the chief and first, and also the last and uttermost refuge of all those which are oppressed: ---- and forasmuch as the Lord Jesus Christ, very God and Man, being compassed in with the Priests, Scribes, and Pharisees, wicked Judges and Witnesses, &c. hath left behind him this godly example for them that shall come after him, to the intent they should commit all their causes into the hand of God.---O Lord behold my affliction, &c. thou art my Protector and Defender. O Lord, thou hast given me understanding, and I have acknowledged thee. ---For mine own part I have been as a meek Lamb, which is led unto sacrifice, and have not resisted against them. ---- Deliver me from mine enemies, for thou art my God.---- I appeal to the Sovereign and most just Judge, who is not defiled with cruel- *Pag.* 805.

ty, nor can be corrupted with gifts and rewards, neither yet be deceived by false witness. ---- I *John Hus* do present and offer this my appeal to my
*Pag.*806. Lord Jesus Christ, my just Judge, who knoweth, and defendeth, and justly judgeth every mans just and true cause.

The day before his condemnation, when four Bishops were sent by the Emperour to him, to know whether he would stand to the judgement of
*Pag.*816. the Council, Mr. *John de Clum* spake thus unto him: Mr. *J. Hus*, --- I require you, if you know your self guilty of any of those errours which are objected against you, that you will not be ashamed to alter your mind to the will of the Council; if contraiwise, I will be no Author to you, that you should do any thing contrary to your conscience, but rather to suffer any kind of punishment, then to deny that which you have known to be the truth. Mr. *Hus* with tears answered, Verily as before I have oftentimes done, I do take the most High God for my witness, that I am ready with my whole heart and mind, if the Council can instruct me any better by the Scripture to change my purpose. One of the Bishops telling him he should not be so arro-
*Pag.*817. gant as to prefer his own opinion before the judgement of the whole Council; he said, If he which is the meanest or least in all this Council can convict me of errour, I will with an humble heart and mind do whatsoever the Council shall require of me.

*Pag.*819. When they condemned his appeal as heretical, he said, O Lord Jesus Christ, whose Word is openly condemned here in this Council, unto thee again do I appeal, which when thou wast evil intreated of thine enemies, didst appeal unto God thy Father, committing thy Cause unto a most just

just Judge, that by thy example we also, being oppressed with manifest wrongs and injuries, should flee unto thee.

Whilst they were reading his Sentence ---- He interrupted them often; and specially when he was charged with obstinacy, he said with a loud voice, I was never obstinate, but as alwayes heretofore, even so now again I desire to be taught by the holy Scriptures; and I do profess my self to be so desirous of the truth, that if I might by one onely word subvert the errours of all Hereticks, I would not refuse to enter into what peril soever it were to speak it. Pag. 820.

When the Sentence was ended, kneeling down upon his knees, he said; Lord Jesus Christ, forgive mine enemies, by whom thou knowest that I am falsly accused, &c. forgive them for thy great mercies sake.

When he was degraded, he spake to the people thus; These Lords and Bishops do exhort and counsel me, that I should here confess before you all, that I have erred; the which thing to do, if it might be done with the infamy and reproach of man onely, they might peradventure eatily perswade me thereunto, but now truly I am in the sight of the Lord my God, without whose great ignominy and grudge of mine own conscience, I can by no means do that which they require of me. ---- With what countenance should I behold the Heavens? With what face should I look upon them whom I have taught, whereof there is a great number, if through me it should come to pass that those things, which they have hitherto known to be most certain and sure, should now be made uncertain? Should I by this my example astonish or trouble so many souls, so many consciences, endu-

ed with the most firm and certain knowledge of the Scriptures and Gospel of our Lord Jesus Christ, and his most pure Doctrine, armed against all the assaults of Satan? I will never do it, neither commit any such kind of offence, that I should seem more to esteem this vile carcase appointed unto death, then their health and salvation.

When one of the Bishops took from him the Chalice, saying, O cursed *Judas*, &c. We take away from thee this Chalice of thy salvation. But I trust (said he) unto God the Father Omnipotent, and my Lord Jesus Christ, for whose sake I do suffer these things, that he will not take away the Chalice of his Redemption, but have a stedfast and firm hope that this day I shall drink thereof in his Kingdome.

The other Bishops took away the Vestments put upon him, and each of them giving him their curse. Whereunto he said, That he did willingly embrace and bear those blasphemies for the Name of our Lord Jesus Christ.

When the Bishops caused to be made a Crown of Paper, in which were printed three ugly Devils, and this title set over their heads, *Heresiarcha*, A Ring-leader of an Heresie, and he saw it, he said, My Lord Jesus Christ for my sake did wear a Crown of Thorns, why should not I then for his sake wear this light Crown, be it never so ignominious: Truly I will do it, and that willingly.

When it was set upon his head, the Bishops said, Now we commit thy soul unto the Devil. But I (said Mr. *Hus*, lifting up his eyes toward Heaven) do commit my Spirit into thy hands, O Lord Jesus Christ, unto thee I commend my Spirit which thou hast redeemed.

Pag. 821. When the people heard his prayers at the Stake, they

they said, What he hath done afore we know not, but now we see and hear that he doth speak and pray very devoutly and godlily.

After he had prayed some while, being raised by his Tormentors, with a loud voice he said, Lord Jesus assist and help me, that with a constant and patient mind I may bear and suffer this cruel and ignominious death, whereunto I am condemned for the preaching of thy most holy Gospel and Word.

When he beheld the Chain with which his Neck was to be tied to the Stake, he smiling, said, That he would willingly receive the same Chain for Jesus Christs sake, who (he knew) was bound with a far worse Chain.

The Duke of *Bavaria*, before the fire was kindled, coming to him, and exhorting him to be mindful of his safeguard, and renounce his errors, he answered; What error should I renounce, whenas I know my self guilty of none? for as for those things that are falsly alledged against me, I know that I never did so much as once think them, much less preach them; for this was the principal end and purpose of my Doctrine, that I might teach all men repentance and remission of sins, according to the verity of the Gospel of Jesus Christ, and the Expolition of the holy Doctors; wherefore with a cheerful mind and courage I am here ready to suffer death. *Pag.* 822.

He told them at his death, That out of the ashes of the Goose (so *Hus* in the *Bohemian* Language signifies) an hundred years after God would raise up a Swan (so *Luther* in that Language signifies) in *Germany*, whose singing should affright all those Vultures, and who should escape their burning. Clarks *first Volume of Lives, pag.* 217. Leigh's *Saints Encouragements in evil times. out of* Luther's *Preface before* Daniel.

This Propheſie was exactly fulfilled in *Luther*, who roſe up juſt an hundred years after 1415 (the year when Mr. *Huss* was burnt) and though he ſo enraged the Pope and his powerful party, he died in his bed.

Pag. 823. In his Letter to the people of *Prague*. ---- Be circumſpect and watchful, that ye be not circumvented by the crafty trains of the Devil; and the more circumſpect ye ought to be, for that Antichriſt laboureth the more to trouble you. The laſt judgement is near at hand, death ſhall ſwallow up many, but to the elect children of God, the Kingdome of God draweth near, becauſe for them he gave his own body. Fear not death, love together one another, perſevere in underſtanding the good will of God without ceaſing. Let the terrible and horrible Day of Judgement be alwayes before your eyes, that you ſin not, and alſo the joy of eternal life, whereunto you muſt endeavour. Let the paſſions of our Saviour be never out of your minds, that you may bear with him and for him gladly whatſoever ſhall be laid upon you; for if you ſhall conſider well in your minds his Croſs, nothing ſhall be grievous unto you, and patiently you ſhall give place to tribulations, curſings, rebukes, ſtripes and impriſonment, and ſhall not doubt to give your lives for his holy truth, if need require. Know ye, Well Beloved, that Antichriſt being ſtirred up againſt you, deviſeth divers perſecutions. ---- But

Pag. 824. I am in good hope, that through the mercy of our God, and by your Prayers, I ſhall perſiſt ſtrongly in the immutable verity of God unto the laſt breath. ---- I commend you to the merciful Lord Jeſus Chriſt, our true God, and the Son of the immaculate Virgin *Mary*, who hath redeemed us by his moſt bitter death, without all our merits from eternal

nal pains, from the thraldome of the Devil and from sin.

From Constance, *A.* 1415.

In his Letter to his Benefactors. ---- I exhort you by the bowels of Jesus Christ, that now ye setting aside the vanities of this present world, will give your service to the eternal King Christ the Lord. Trust not in Princes, nor in the Sons of men, in whom there is no health; for the Sons of men are dissemblers and deceitful. To day they are, to morrow they perish; but God remaineth for ever. He hath his Servants not for any need he hath of them, but for their own profit, unto whom he performeth that which he promiseth, and fulfilleth that which he purposeth to give. He casteth off no faithful Servant from him; for he saith, *Where I am, there also shall my Servant be*; yea, the Lord maketh every Servant of his to be the Lord of all his possession, giving himself unto him, and with himself all things. ---- O happy is that Servant, whom when the Lord shall come, he shall find watching. Happy is the Servant which shall receive that King of Glory with joy. Wherefore well beloved Lords and Benefactors, serve you that King in fear. ----

In his Letter to the Lord *John de Clum.* ---- The iniquity of the great Strumpet, *i.e.* of the malignant Congregation (whereof mention is made in the *Apocalyps*) is detected, and shall be more detected; with the which Strumpet the Kings of the Earth do commit fornication, fornicating spiritually from Christ; and as is there said, sliding back from the truth, and consenting to the lies of Antichrist, through his seduction, and through fear, or through hope of confederacy, forgetting of worldly honour

nour. ---- I rejoyced to perceive your mind now to give over the vanity and painful service of this present world, and to serve the Lord Jesus Christ quietly at home, whom to serve is to reign, as *Gregory* saith, whom he that serveth faithfully hath Jesus Christ himself in the Kingdome of Heaven to minister unto him, as himself saith, *Blessed is that Servant, whom when the Lord shall come he shall find waking, and so doing. Verily I say unto you, that he rising shall gird himself, and shall minister unto him.* This do not the Kings of the world to their Servants. ----

In another Letter. ---- As touching death, God doth know why he doth defer it both to me and to my well beloved Brother Mr. *Jerome*, who I trust will do holily and without blame, and do know also that now he suffereth more valiantly then I my self a wretched sinner. God hath given us a long time that we may call to mind our sins the better, and repent for the same more fervently. He hath granted us time, that our long and great temptation should put away our grievous sins, and bring the more consolation. He hath given us time, wherein we should remember the horrible rebukes of our merciful King and Lord Jesus, and should ponder his cruel death, and so more patiently may learn to bear our afflictions. And moreover, that we might keep in remembrance how the joyes of the life to come are not given after the joyes of this world immediately, but through many tribulations the Saints have entred into the Kingdome of Heaven; for some of them have been cut and chopt all to pieces, some their eyes bored through, some sod, some roasted, some slain alive, some burned quick, stoned, crucified, grinded between milstones, drawn and haled hither and thither unto Execution,

on, drowned in waters, strangled, and hanged, torn in pieces, vexed with rebukes before death, pined in prisons, and afflicted in bonds: and who is able to recite all the torments and sufferings of the holy Saints, which they suffered under the Old and New Testament, for the verity of God? ---- And it will be a marvel if any man now shall escape unpunished, who dare boldly resist the wickedness and perverlity, especially of those Priests which can abide no correction. ----

In another Letter. ---- I desire, that if Audience be given me, that the King will be there present himself, &c. And that you Right Noble and Gracious Lord *John*, with the Lord *Henry*, and the Lord *Wenceslaus*, &c. if you may, will be present, and hear what the Lord Jesus Christ, my Procurator, and Advocate, and most gracious Judge will put into my mouth to speak, that whether I live or die, you may be true and upright witnesses with me, lest lying lips should say hereafter, that I swerved from the truth which I have preached. ---- *Pag.* 825.

In another Letter. ---- My faithful and beloved in Christ, be not afraid with their Sentence in condemning my Books, they shall be scattered hither and thither abroad, like light Butterflies, and their Statutes shall endure as Spider-webs. They were about to shake my constancy from the verity of Christ, but they could not overcome the vertue of God in me. They would not reason with the Scriptures against me, &c. And when I said I was desirous to be instructed, if I did in any thing erre, the chief Cardinal answered, Because thou wouldst be informed, there is no remedy but that thou must first revoke thy Doctrine, according to the determination of fifty Batchelors appointed. O high instruction!

---- These

---- Theſe things I thought good to write unto you, that you may know how they have overcome with no grounded Scripture, nor with reaſon, but onely did eſſay with terrours and deceits to perſwade me to revoke and to abjure. But our merciful God, whoſe Law I have magnified, was and is with me, and I truſt ſo will continue, and will keep me in his grace unto death. ----

In another Letter. ---- Beloved, I thought it needful to warn, that you ſhould not be diſcouraged, becauſe the Adverſaries have decreed that my Books ſhall be burnt. Remember how the *Iſraelites* burned the Preachings of the Prophet *Jeremy*, and yet they could not avoid the things that were propheſied of in them; for after they were burnt, the Lord commanded to write the ſame Propheſie again, and that larger; which was done. ---- It is alſo written in the Books of the *Maccabees*, that the wicked did burn the Law of God, and killed them that had the ſame. Again, under the New Teſtament they burned the Saints with the Books of the Law of God. ---- Remember the ſayings of our merciful Saviour, by which he forewarneth us; *There ſhall be* (ſaith he) *before the Day of Judgement great tribulation, ſuch as was not from the beginning, until this day, nor ſhall be afterwards.* So that even the Elect of God ſhould be deceived, if it were poſſible: but for their ſakes thoſe dayes ſhall be ſhortned.

Pag. 826.

Mat. 24.

---- The Council of *Conſtance* ſhall not extend to *Bohemia*; for I think that many of them which are of the Council ſhall die before they ſhall get from you my Books. They ſhall depart from the Council, and be ſcattered abroad throughout all parts of the world, like Storks, and then they ſhall know when Winter cometh what they did in Summer.

I trust in God that he will send after me those that shall be more valiant; and there are alive at this day that shall make more manifest the malice of Antichrist, and shall give their lives to the death for the truth of our Lord Jesus Christ, who shall give both to you and me the joyes of life everlasting. ---- This Epistle was written upon St. *John Baptist*'s day in Prison and in cold Irons, I having this Meditation with my self, that *John* was beheaded in his Prison and bonds for the Word of God.

In another Letter. ---- I desire you, if any man at any time have noted any levity, either in my talk, or in my conditions, that he do not follow the same, but pray to God for me, to pardon me that sin of lightness. ---- I look next day for the Sentence of death, having a full trust that he will not leave me to deny his truth, *&c.* How mercifully the Lord God hath dealt with me in marvellous temptations ye shall know, whenas hereafter by the help of Christ we shall all meet together in the joy of the world to come. ---- I beseech you pray to God for our enemies. ---- *Pag.* 827.

In another Letter to a Minister. ---- My dear Brother, be diligent in preaching the Gospel, neglect not your Vocation, labour like a blessed Souldier of Christ. First live godlily and holily. Secondly, teach faithfully and truly. Thirdly, be an example to others in well doing, that you be not reprehended in your sayings. ---- Preach continually, but be short and fruitfull. ---- Never affirm or maintain those things that be uncertain or doubtful. ---- Exhort men to the confession of their Faith. ---- Against fleshly lust preach continually all that ever you can, for that is the raging beast which devoureth men, for whom the flesh of Christ did suffer.

In

Pag. 828. In another Letter. ---- O holy God, how largely doth Antichrist extend his power and cruelty? But I trust that his power shall be shortned, and his iniquity shall be detected more and more amongst the faithful people. ---- Let Antichrist rage so much as he will, yet he shall not prevail against Christ. ---- I am greatly comforted in those words of our Saviour, *Happy be you, when men shall hate you, and shall separate you, and shall reproach you, and shall cast out your name as execrable, for the Son of man.* *Luke* 6. *Rejoyce and be glad; for great is your reward in Heaven.* O worthy, yea a most worthy consolation, which not to understand, but to practise in time of *Jam.* 1. tribulation, is an hard Lesson! --- Certainly it is a great matter for a man to rejoyce in trouble, and to take it for joy to be in divers temptations. A light matter it is to speak it, and to expound it; but a great matter to fulfill it. For why? our most patient and most valiant Champion himself, *&c.* was troubled in spirit, and said, *My soul is heavy unto death, &c.* and yet he notwithstanding, being so troubled, said to his Disciples, *Let not your hearts be troubled.* ---- O most merciful Christ, draw us weak creatures after thee; for except thou shouldst draw us, we are not able to follow thee. ---- Without thee we can do nothing, much less enter into the cruel death for thy sake. Give us that prompt and ready spirit, a bold heart, an upright faith, a firm hope, and perfect charity, that we may give our lives patiently and joyfully for thy Names sake.

Pag. 829. In another Letter. ---- I love the counsel of the Lord above gold and precious stones. Wherefore I trust in the mercy of Jesus Christ, that he will give me his Spirit to stand in his Truth. Pray to the Lord, for the spirit is ready, but the flesh is weak. ---- Know this for certain, that I have had great

great conflicts by dreams, in such sort as I had much ado to refrain from crying out. I dreamed of the Popes escape before he went; and after the Lord *John* had told me thereof, immediataly in the night it was told me, that the Pope should return to you again. I dreamed also of the apprehending Mr. *Hierom*, although not in full manner as it was done. All the imprisonments, whither and how I am carried, were opened to me before, although not fully after the same form and circumstance. Many Serpents oftentimes appeared to me, having heads also in their tail; but none of them could bite me. These things I write, not esteeming my self a Prophet, or that I extol my self, but onely to signifie to you what temptations I had in body and also in mind, and what great fear I had, lest I should transgress the Commandments of the Lord Jesus Christ. ----

In a Letter to the Lord *John de Clum*. ---- I pray you expound to me the dream of this night. I saw how that in my Church of *Bethlem* they came to raze all the Images of Christ, and did put them out. The next day after I arose and saw many Painters which made more fairer Images, and many more then I had done before, which thing I was very glad and joyful to behold. And the Painters with much people about them, said, Let the Bishops and Priests come now, and put out these Pictures. Which being done, much people seemed to me in *Beth'em* to rejoyce, and I with them: and I awaking therewith, felt my self to laugh, *&c.* ----

This Vision the Lord *John* and Mr. *Hus* himself in his Book of Epistles (*Ep.* 45.) seemeth to expound, and applieth the Images of Christ to the preaching of Christ and of his life. The which preach-

preaching and doctrine of Christ, though the Pope and Cardinals should extinguish in him, yet did he foresee and declare, that the time should come, wherein the same doctrine should be revived again by others so plenteously, that the Pope with all his power should not be able to prevail against it.

Pag. 830. In the Forty eighth Epistle, seeming to speak with the same Spirit of Prophesie, he hath these words; But I trust those things, which I have spoken within the House, hereafter shall be preached upon the top of the House.

In a certain Treatise also by him written, *De Sacerdotum & Monachorum carnalium abominatione*, speaking Prophetically of the reformation of the Church, he hath these words; Moreover hereupon note and mark by the way, that the Church of God cannot be reduced to its former dignity, or be reformed before all things first be made new. The truth whereof is plain by the Temple of *Solomon*. --- As my mind now giveth me, I believe that there shall arise a new people, formed after the new man, which is created after God: of the which people new Clerks and Priests shall come and be taken, which all shall hate covetousness, and the glory of this life, hastening to an heavenly conversation.

All these things shall come to pass, and be brought by little and little in order of times, dispensed of God for the same purpose: and this God doth and will do for his own goodness and mercy, and for the riches of his great longanimity and patience, giving time and space of repentance to them, that have long lain in their sins, to amend, and flie from the face of the Lords fury, whilest in the mean time the carnal people, and carnal Priests successively shall fall away and be consumed as with the moth, *&c.* In

In another Letter. ---- You know how I have detested the avarice and inordinate life of the Clergy; wherefore, through the grace of God, I suffer now persecution, which shortly shall be consummate in me, neither do I fear to have my heart poured out for the Name of Christ Jesus. ---- If you shall be called to any Cure in the Countrey, let the honour of God and the salvation of souls move you thereunto, and not the having of the living or Commodities thereof. ---- See that you be a Builder of your Spiritual House, being gentle to the poor, and humble of mind, and waste not your goods in great fare. I fear if you do not amend your life, ceasing from your costly and superfluous apparel, lest you shall be grievously chastised, as I also wretched man shall be punished, which have used the like, being seduced by custome and evil men, and worldly glory, whereby I have been wounded against God with the spirit of pride. And because you have notably known both my preaching and outward conversation, even from my youth, I have no need to write many things to you, but to desire you for the mercy of Jesus Christ, that you do not follow me in any such levity and lightness, which you have seen in me. You know how before my Priesthood (which grieveth me now) I have delighted oftentimes to play at *Chess*, and have neglected my time, and have unhappily provoked both my self and others to anger by that Play. Wherefore (besides other my innumerable faults) for this I desire you to invocate the mercy of the Lord, that he will pardon me.----

This Letter to this Minister was not to be opened by him before he was sure of Mr. *Hus* his death.

In a Treatise *De Sacerdotum, &c.* before mentioned, he hath these words, In writing these things, Fox, *Vol.* 3. *Pag.* 381.

things, (and what else I have written before) nothing else hath moved me hereunto, but onely the love of our Lord Jesus crucified, whose prints and stripes (according to the measure of my weakness and vileness) I covet to bear in my self, beseeching him to give me grace, that I never seek to glory in my self, or in any thing else, but onely in his Cross, and in the inestimable ignominy of his Passion. I do not therefore doubt but these things will like all such as unfeignedly love the Lord Christ crucified, and will not mislike not a little all such as be of Antichrist, durst not have so written unless the Lord Jesus Christ crucified by his inward motion had so commanded me. ----

Hyperius.

Ward's *Living Speeches*, &c. pag. 155.

O what a difference is there (said *Martin Hyperius*) betwixt this and eternal fire? Who would shun this to leap into that?

BIBLIOTHECA BODLEIANA

FINIS.

A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS to the end of the Sixteenth Century, in their Treatises, Speeches, Letters, Prayers, &c. in their Prisons, or Exiles; at the Bar, or Stake, &c.

Collected out of

Eusebius,
Fox,
Fuller,
Clark,
Petrie,
Scotland,

And Mr. *Samuel Ward*'s Life of Faith in Death, &c. and Alphabetically disposed.

By [illegible] M.A.

The second Part.

Deut. 32. 7. *Remember the dayes of old, consider the years of many generations: ask thy Father, and he will shew thee, thy Elders, and they will tell thee.*

Psal. 44. 22. *For thy sake we are killed all the day long: we are counted as Sheep to the slaughter.*

Luk. 12. 8. *In nothing be terrified by your adversaries, &c.*

Printed for the Author, and are to be sold by [illegible] 1665.

BIBLIOTHECA BODLEIANA

A brief account of what may be expected in this Collection by a friend to the Author.

READER,

IT *is a comfort* Thetis *gives her brave Son in* Homer, *that though he should be short liv'd, yet he should continue himself in the admiration of posterity. Though these blessed* Martyrs, *and Saints departed sought not glory to themselves, yet they all* obtained a good report, *and their* memory is blessed, *whilst* the memory of the wicked rots, *or which is far worse) stinks. I grant many of them went in a* fiery Chariot *to Heaven; yet those* Mantles *that fell from them may, through the concurs of God, so spirit others, that they may do worthily in* Ephratah, *though they never arrive to the glory of the first* Worthies. *I doubt not but many of them might, by their staying longer in their* houses of Booths, *have been very beneficial to the World; yet* Sampson's *violent death was not without profit to the Church of God in pulling down the House of the* Philistines:

And therefore I cannot but commend the Essay, and elaborate Collections of this Author, *in reviving the Memories of these Ancient Christians.*

It was well observed by Sir Francis Bacon, *That old Wood is best to burn, and old Friends best to trust, and old Books best to read. Hence Scholars set a great price upon an ancient* Manuscript. *Here are old things, men of ancient dayes, and old Books in a new Edition, for thy benefit.*

Here you will not find the fault, that Historians *are commonly guilty of, who, like flattering* Limners, *draw too favourably, or shadow over a wrinckle, and slily forge in some secret grace: Here is an honest Pen modestly, but yet faithfully giving thee an account of Believers, who through much faith, patience, and tribulation entred into the Kingdome of Heaven.*

Here are worthy Patterns *for you to follow; glorious* Copies *for you, who are but Beginners in the World, to write after. They all call upon you so to follow them, as they followed Christ. Here is a* Cloud of Witnesses, *which if you have (with Jesus) in your eye, you will be the better prepared* to lay aside every weight, and to run with patience the race that is set before you.

Man is led by nothing better then by example; *and examples of great Ones are most effectual: Such are these. I know abundantly how this lazy formal Age is ready to look on Scripture-Worthies, as men unimitable; as* Giants, *to whose stature*

they

they despair ever to arrive: But here you may be tolled on in your active and passive obedience, as lazy Travellers will hold out with good Company, which beat the Path before them: Here is no excuse left of frailty, which we are ready to make against obedience; for these presidents in all Ages abundantly testifie, that we frail men, by the power of the same grace of God, may reach to the same perfections. We are too apt in these dayes to think our selves good enough, if we find any worse then our selves; but we should not content our selves to run with the Foot-men, but to excell the best.

I have of late thought it a very high way to growth and perfection, to collect some of the choicest frames of the best Christians, and always set them before us: Blessed be the Lord, this is done to thy hand; and mayest thou reap the advantage of this labour.

Here thou mayest read thy defects in these holy mens excesses, and amend thy self without any diminution to their glory. Here thou mayest receive light from that which dazleth thee, and lustre from that which (at present) eclipseth thee. When thou considerest what a dastardly, cowardly Spirit is within thee, what an Enemy of the Cross of Christ thou art, here is that which will promote thy shame, that these (under the dawnings of Gospel-glory and grace) should be as bold as Lions, whilst thou art as timerous as an Hare. How do we shrink and tremble, whilst

these were as Rocks *in the midst of the Floods, standing unmoveable when the Winds blew, and the Seas made a noise.*

I heartily wish that the dew of Heaven may fall upon these holy Reliques, *that such a Spirit may attend the Reader as did these, when called before Kings and Rulers for the Name of Christ.*

I heartily wish that these experiments *of Gods presence with his suffering and witnessing Saints, may help thee to trust in God. I know you ought to trust God upon his single Bond, without a Pawn or Pledge of his Power and Faithfulness; but certainly Faith is wonderfully holpen by former experiences in all Ages: and therefore let this* Epitome *of the Book of Martyrs (as to the Martyrs sayings) strengthen thy confidence, and make thee rely on God, as a constant tried Friend. These are all great instances, that* God is seen in the Mount; *that he hath good will to the* flaming Bush; *that he is willing to accompany the Church in the* fiery Furnace. *Say after the perusal of this* Manual, *I dare trust in God in the greatest difficulties; I will take no thought what to answer to the Sons of men, but will believe it shall be given in that hour; I will cast all my care on him; I will assure my self, that as* my tribulations do, so my consolations shall, abound; *he hath been others help, therefore under the shadow of his wings will I rejoice;* They
Psal. 9. 10. that know thy Name, will put their trust in thee; for thou Lord hast not forsaken them

that

that seek thee; Our Fathers trusted in thee: they trusted, and thou didst deliver them: they cried unto thee, and were delivered: they trusted in thee, and were not confounded. *Here you have Gods former dealings with, and appearings for his suffering Saints to publish to thee and me, what his future behaviour will be.* What David *said of the* tried sword, *we may of God much rather*, There is none like it. I have considered the dayes of old, the years of ancient times. I will remember the years of the right hand of the most High. *Psal.* 22. 4, 5. *Psal.* 77. 5, 10.

Moreover in these Gleanings *thou wilt see the excellency of Christ, and the high advantages of Faith, in that the Lord Christ is worthy, for whose sake all is to be parted from. Here is the Lord Jesus rated and valued above all the comforts, contentments, and happiness of both the worlds: not that these were of a* Stoical Apathy, *or prodigal of their blood and lives; onely Christ was the* first Figure, *and all the world but empty* Ciphers *without him. The estimate which their souls set on Christ, did infinitely exceed the rate, which they set on any thing else: all was but dross and dung, this is the voice of all these Saints departed, Christ is not valued* at all, *if he be not valued* above all.

What shall I say more?

Here you may see somewhat to shoar up the dejected Christians, who may be too much discouraged at the low condition of Gods Church: upon reading

reading here sad Melancthon *may be content to let God continue the reins of Government in his own hands; and we may, when even sinking, learn of* Austin; Let the world (*said he*) sink or swim, be ruined or prosper, I will bless the Lord that made the world.

Here you may (*in short*) *see the* Cavils *against the Cross, blown off to your hand: the objections against the Truth abundantly silenced. Here you will meet with seasonable* Cautions *against unscriptural* Compliances. *Here cases of the present Age are briefly debated and cleared: and here you may have a* Directory *how to keep your Consciences inoffensive towards God, towards the Saints, and towards them that are without.*

But (Reader) *I will not detain thee from enjoying the labours of my Friend. The Lord bless them to thee and me. See that thou refuse not him that speaketh from Heaven, nor these, whose blood* (*like their Masters*) *cries against their enemies for vengeance; but calls aloud to you to stand fast in the Faith once delivered, and to consider the end of their Warfare: which that thou mayest, is heartily desired by*

BIBLIOTHECA BODLEIANA

A Cordial Friend to all the
Friends of Christ,

S. L.

Swan-like SONG's.

The Second Part.

I.

Jeuvil'e.

NIcholas *Jeuville*, being condemned to be burned alive, and his tongue to be cut out, the Tormentor putting the Halter about his Neck, said, Praised be God, for I am now counted worthy to be one of the Heavenly Order. Fox, *Vol.* 3. *cont.* p. 6.

Ignatius.

When *Trajan* the *Emperour* returned from the *Parthian* War, and came to *Antioch*, having commanded gratulatory Sacrifices to be offered in every City, he required *Ignatius*, who was Pastour of the Church at *Antioch*, to be present at those Sacrifices: but he before *Trajan*'s face did justly and sharply reprove their Idolatry, for which cause he was delivered by ten Souldiers to be carried to *Rome*. Clark's *first Volume of Lives*, pag. 1, 2.

As he passed through *Asia*, so guarded, he confirmed the Congregations, through every City where he came, preaching the Word of God to them, and giving them wholesome Exhortations. When he came to *Smyrna*, he wrote an Epistle to the Church at *Ephesus*, and another to

the Church of *Magneſia* on the River *Meander*, and another to the Church at *Trallis*.

V. Mella Patrum collect. per E. Rous. *pag.* 13, 14.

In his Epiſtle to the *Epheſians*. ---- You have heard of my being carried bound from *Syria* for the common Name and Hope. I hope through your prayers I ſhall ſo fight againſt the Beaſts at *Rome*, that through Martyrdome, I ſhall become his Diſciple, who offered himſelf a ſacrifice for us unto God. ---- I do not command you, as if I were any thing; for though I am in bonds for the Name of Chriſt, I am not as yet perfect in Chriſt Jeſus. Now I begin to be a Diſciple. ---- *Oneſimus* himſelf doth exceedingly commend your decent and meet order, and that you all live according to the Truth, and that there is no place for Hereſie among you, and that you hear none farther then *Pag.* 15. he preacheth Chriſt Jeſus in truth. ---- Oppoſe their anger with mildneſs, and their proud brags with humility, and their curſings with praying, and their errors with ſtedfaſtneſs in the Faith. ---- Let us be found in Chriſt Jeſus unto everlaſting life. Without him nothing becomes you: in whom I carry about theſe bonds (ſpiritual pearls) in which I may ſtand advanced by the help of your prayer: of which I alwayes deſire to be partaker, that I may be numbred among the *Epheſian* Chriſtians, who have alwayes in the ſtrength of Chriſt conſented with the Apoſtles. See that you often meet together to give God thanks and to praiſe him; for when you have often met together in the ſame place, the power of Satan is weakened, and his miſchief vaniſheth away by the concord of your faith. The Tree is manifeſted by its fruit, ---- the work of profeſſion doth not now appear, unleſs by the power of Faith we be found to perſevere to the end. It is better to be a Mute, and a Chriſtian, then

then to be Talkative, and no Christian. It is good to teach; but let him that teacheth, do what he teacheth.

In his Letter to the *Magnesians.* ---- It becomes us not onely to be *called*, but to *be* Christians. ---- As there be two sorts of moneys; one Gods, the other the Worlds; so each sort hath its peculiar stamp. Unbelievers have the stamp of the World; Believers in love have the stamp of God the Father through Jesus Christ: through whom, unless our Will be inclined to die after the example of his Passion, his Life is not in us. ---- There is one Christ, then whom, nothing is more excellent. Let all therefore agree as in one Temple.---- Although I am in bonds, I am not to be compared with one of you yet at liberty. I know you are free from pride, and when I praise you I know you even blush.---- *Pag.* 16.

In his Exhortation prefixt to his Epistle to the Church at *Trallis*, he perswades them not to refuse Martyrdome, lest thereby they should lose the hope that was laid up for them. Clark, *Pag.* 2.

In the Epistle it self. ---- I savour many things in God; but I keep my self within bounds, lest I perish by vain glory. Now I am mostly to fear; neither am I to mind those that would puffe me up. They that praise me, scourge me. I do indeed love to suffer; but that I am worthy, I know not. ---- I beseech you (not I, but the love of Christ Jesus) to make use onely of Christian Food, and to abstain from Heresie, a strange Herb. Temporaries embrace Christ, ---- but they are not of the Fathers planting: If they were, there would appear the Branches of the Cross, and their fruit would be incorruptible.---- Rous, *Pag.* 16. *Pag.* 17.

In his Epistle to the *Romans.* ---- I, Christ Jesus

his bond-man, hope I may salute you, if it be his will, that I may be judged worthy to reach the goal. I have begun well, if, (or O that I may) have grace to take my lot without let. I fear least your love hurt me. I would not that you should please men, but God, even as you do. ---- Do you labour that I may be sacrificed unto God, seeing the Altar is prepared, that you in love making a Quire, may sing to the Father in Christ Jesus, that a Bishop of *Syria* hath been honoured thus to set in the West, being called from the East. It is good to fall from the *World* to *God*, that I may rise in *him*. ---- Beg onely this for me, that I may be supplyed with inward and outward strength, that I may not onely *say*, but *will*, and not onely be *called*, but be *found* a Christian. If I be *found* so, I shall be *called* so, even then when I shall not appear to
Pag. 18. be a Believer to the World. Nothing visible is perpetual. The things that are seen are *temporary*: those, which are not seen, are *eternal*. Christianity is a *work*, not a work of *perswasion*, but of *greatness*, when it is hated by the World. I write to the Churches, and require of all, that I may voluntarily die for God, if that you forbid it not. I beseech you, bestow not upon me unseasonable love. Suffer me to be the food for the wild Beasts, by whom I shall enjoy God. I am Gods Corn, when the wild Beasts have ground me to powder with their teeth, I shall be his White-bread. Yea rather cunningly entice the wild Beasts to be my Sepulcher, and to leave nothing of my body behind them, lest when I am dead I be found troublesome to any. Then shall I be a true Disciple of Christ indeed, when the World shall not see even my body. Pray unto God for me, that by these instruments I may become a sacrifice unto God. From

Syria

Syria even till I came to *Rome* I fought with Beasts, as well by Sea as by Land, night and day being bound among the cruel Leopards (I mean my Military Guard) who, the more benefits they received at my hands, became so much the worse unto me; but I being exercised and now well acquainted with their injuries, am taught every day more and more to bear the Cross: yet hereby am I not justified. Would to God I might once enjoy the Beasts prepared for me, which I wish also to fall upon me with all their violence, whom also I will cunningly entice, without delay to devour me, and not to abstain from me, as they have from others, whom for fear they have left untouched, and if they be unwilling to it, I will even compell them to fall upon me. Pardon me. I know what is for my advantage. Mr. *Clark* renders it, I know well how much this will avail me. Now do I begin to be a Disciple, seeing I neither regard things visible, nor invisible, so I may gain Christ. Let Fire, the Cross, Skirmishings with wild Beasts, Cuttings, Butcherings or Rentings in pieces, Breakings of my Bones asunder, Manglings of my Members, Bruisings of my whole Body, and the Torments of the Devil (all the Torments that man and the Devil can invent) fall upon me, so that I may enjoy Jesus. The Ends and Kingdomes of this World will not help me. It is better for me to die for Christ Jesus, then to reign over the Ends of the Earth. *What will it profit a man to gain the whole World, and lose his own soul?* I seek him, who died for us, and rose again. Pardon me, my Brethren, be not an hindrance to me, that I may not live; be not unwilling that I should die. Seeing I desire to be Gods, do not gratifie the World. Suffer me to enjoy pure light: when I shall be there, I shall be

Quid mihi male fit, ego novi.

Et Diaboli tormenta.

be a man of God. Permit me to emulate the sufferings of Christ, my God. Whosoever enjoyes him, understands what I desire, and will bear with me, when he knows what constrains me. The Prince of
Pag. 19. this World would hold me and corrupt my soul and will for God. Let none of you help him, but rather help me, that is, God. Do not name Christ Jesus, and love or covet the World. Let not envy dwell in you. ---- Living, but in love with dying, I write unto you. My love is crucified; and there is not in me a fire of love towards any thing of an earthly matter, but living water, and he, that speaks within me, saith unto me, *Come unto the Father*. I rejoyce not in corruptible nourishment, nor in the pleasures of this life. I would have the bread of God, heavenly bread, the bread of Life, which is the flesh of Christ, the Son of God, who in these last times is made of the seed of *David* and *Abraham*, and for drink I would have his blood, who is love incorruptible, and life eternal. Be mindful in your prayers of the Church in *Syria*, which instead of me hath the Lord for their Pastor. Jesus Christ alone will take care for it, and your love to him. But I am ashamed to be called one of that number. Neither am I worthy, seeing I am the last of them, and an abortive: but through the mercy of God I have obtained, that I may be some one, if I can enjoy God.

In his Letter to the *Philadelphians*. ---- Ye children of the Light, flie the dividing of Truth and wicked Doctrines. Follow, as sheep, your Pastor. ---- In your concord there is no place for the Wolves to get in. If any one preach Judaism unto you, do not hear him. It is better to hear *Christianity* from one that is *circumcised*, then *Judaism* from one that is *uncircumcised*. If both do not preach

preach Christ Jesus, they are to me Funeral Pillars and Monuments of the dead, upon whom Names onely are inscribed. ---- Where division and anger is, God dwells not. ---- Pag. 20.

In his Letter to the *Smyrnæans*. ---- Jesus Christ is truly dead, and truly risen. He hath not suffered onely according to appearance, as some Infidels teach. ---- If these things be done by Christ onely in opinion, I am bound onely in opinion. But why should I deliver up my self unto Death, to the Fire, to the Sword, to Beasts, but that he that is near the Sword is near unto God, he that is present with the Beasts is present with God? I bear all onely in the Name of Christ, that I may suffer with him, he strengthning me, who is made perfect man. ---- What doth it profit me, if any one praise me, and blaspheme my Lord, not confessing him to be clothed with flesh? ---- Your prayer hath reached to the Church of *Antioch*, which is in *Syria*, whence I salute you all, being bound in Gods honourable bonds, though unworthy, being the last of all there, yet made worthy by the will of God, not according to my Conscience, but of the meer grace of God, *&c.* ---- Pag. 21.

In one of his Epistles he saith, Truly I did see him (*Christ*) in flesh after his resurrection, and do believe that it is he, *&c.* Clark, pag. 3.

He used to say, That there is nothing better then the peace of a good Conscience.

That good and wicked men are like true and counterfeit money; the one seems to be good and is not, the other both seems and is good.

That the Lions teeth are but like a Mill, which though it bruiseth, yet wasteth not the good Wheat, onely prepares and fits it to be made pure Bread.

Let me (said he) be broken by them, so I may be made pure Manchet for Heaven.

Other graces are but parts of a Christians armour, as the shield of Faith, &c. but Patience is the *Panoply*, or whole armour of the man of God.

Joan.

Fox, *Vol.* 3. *pag.* 52. The Lady *Joan*, Queen of *Navar*, who was poysoned at *Paris* a few dayes before the bloody Massacre on *Aug.* 24. 1572. in her sickness she said, I take all this as sent from the hand of God my most merciful Father; nor have I during this extremity, feared to die, much less murmured against God for inflicting the same upon me, knowing that whatsoever he doth, he doth the same so, as all in the end shall turn to my everlasting good. --- I depend wholly upon Gods providence, knowing that all things are wisely disposed of by him. ---- As for this life, I am in a good measure weaned from the love of it, in regard of the afflictions that have followed me from my youth hitherto; but especially because I cannot live without daily offending my good God, with whom I desire to be *Pag.* 53. with all my heart. ---- In regard of mine own particular, my life is not dear unto me, seeing so long as I live in this frail flesh, I am still prone and apt to sin against God: onely my care is somewhat for my children, which God hath given me, because they shall be now deprived of me in their young years; yet I doubt not, but although it should please God to take me from them, that himself will be a Father to them, and a Protector over them, as he hath been to me in my greatest afflictions; and therefore I commit them wholly to his government *Pag.* 54. and Fatherly care. ---- She often uttered these words, O my God, in thy good time deliver me from this body of death, and from the miseries of this

this life, that I may no more offend thee, and that I may attain to that felicity, which thou in thy Word hast promised me. ---- To a Minister a little before her death she said, I neither expect Salvation, Righteousness, nor Life from any else, then from my onely Saviour Jesus Christ, being assured that his onely merit abundantly sufficeth for the full satisfaction of all my sins, albeit they are innumerable. Pag. 55.

Joris.

John Joris of *Assaben*, in a Letter of his to his Parents and Friends, a little before his Martyrdome writ thus. ---- Most dear Father and Mother, Sister and Brother, I write here unto you comfortable news, *viz.* That in all my life, I never saw any day so pleasing to me, as this is, in which the Lord hath counted me worthy to be one of his Champions, and to suffer for his holy Name: for which I give him most humble and hearty thanks. ---- Rejoyce with me, I pray you, that God hath now called me to so glorious and welcome Marriage Day. O how precious in the sight of the Lord our God is the death of his Martyrs! Dear Friends, two Priests and some of the Magistrates have sought to terrifie me with many threats, thinking to turn me aside from my holy Profession; but the Lord of his great mercy hath given me grace to withstand them all. I plainly told them, I was not ashamed of the Gospel of Christ, but would be willing and ready to die in the defence thereof, following my Lord and Master Jesus Christ, through all afflictions, to be made Partaker with him at last of his eternal joyes in his celestial Tabernacle. Wherefore if God shall call any of you forth to suffer ought for his Names sake, bear the same (I beseech you) with meekness and patience, not declining from the truth Fox, *Vol.* 3. *com.* p. 37.

truth for fear or favour, to the right hand or to the left, *But fear him rather, who is able to cast soul and body into hell.* The time which God hath lent us to converse in this world, is but short; and therefore let us begin to abandon the love of this world, with all things therein, betimes, that so we may be ready to follow the call of God. Dear Father and Mother, I do take my last farewell of you, until we meet together again in the Kingdome of Heaven, where we shall partake of that joy that shall last for ever, all sorrows, tears, and griefs being wiped away. Be ye not therefore grieved, I pray you, but be patient; for the affliction which is befallen me, is most acceptable to me, for which also I bless and praise the Lord.

Jueson.

Fox, Vol. 3. pag. 386. *Thomas Jueson*, being prest to recant, said, I would not recant for all the goods in *London*: I do appeal to Gods mercy, and will be none of your Church, nor submit my self to the same. And that I have said, I will say it again. And if there came an Angel from Heaven, to teach me any other Doctrine then that which I am in now, I would not believe him.

Juleddo, or *Julitta.*

Fox, Vol. 3. pag. 305. A Servant to a good Gentlewoman telling Mr. *Bradford*, that her Mistress had been sorer afflicted with her own Father and Mother, then ever he was with his imprisonment. Mr. *Bradford* bid her tell her Mistress, That he had read that day a godly History, written by *Basilius Magnus* of *Juleddo*, a vertuous Widow. She had great Lands, and many children, and nigh her dwelt a Cormorant, which for her godliness hated her, and out of very malice took away her lands, so that she was fain to goto Law. The Judge demanded of him, why he wrong-

wrongfully with-held these Lands from this Woman. He answered, he might, because she was disobedient to the Kings proceedings; for she will in no wise worship his gods, nor offer sacrifice unto them. Woman (said the Judge thereupon) if this be true, thou art like not onely to lose thy Land, but thy Life. Whereupon she said, And is there no remedy, but either to worship your false gods, or else to lose my Lands and life? then farewell Suit, farewell Lands, farewell Children, farewell Friends, yea and farewell Life too, and in respect of the true honour of the everliving God, farewell all. At the place of her Execution, she exhorted all women to be strong and constant; for (said she) ye were redeemed with as dear a price as men; for *Pag.* 306. although ye were made of the rib of the man, yet be you all of his flesh: so that also in the case and trial of your faith towards God, ye ought to be as strong.

Mr. *Ward* calleth her *Julitta*, and records her Speech thus: We women received not onely flesh from men, but are bone of their bone, and therefore ought to be as strong in Christs Cause. Ward, *pag.* 141.

Mr. *Fox* out of *Basil* tells the Story thus, That when the Judge passed Sentence against *Julitta*, she said, Farewell riches, and welcome poverty; farewell life, and welcome death. All that I have if it were a thousand times more, would I rather lose, then speak one wicked and blasphemous word against God my Creatour. I yield thee most hearty thanks, O my God, for this grace, that I can contemn and despise this frail and transitory world, esteeming Christian Profession above all treasures. *Vol.* 1. *pag.* 123.

Afterwards, when any Question was demanded, her Answer was, I am the Servant of Jesus Christ.

At

At the Stake she said to the women beholding her, Stick not, O Sisters, to labour and travel after true piety and godliness. Cease to accuse the frailty of feminine Nature. What? are not we created of the same matter that men are? yea after Gods Image and Similitude, are we made as lively as they. Not flesh onely did God use in the Creation of the woman, in sign and token of her infirmity and weakness, but bone of bones is she, in token that she must be strong in the true and living God, all falshoods forsaken, constant in faith, all infidelity renounced, patient in adversity, all worldly ease refused. Wax weary (my dear Sisters) of your lives, led in darkness, and be in love with my Christ, my God, my Redeemer, my Comforter, which is the true light of the world. Perswade your selves, or rather the Spirit of the living God perswade you, that there is a world to come, wherein the Worshippers of Idols and Devils shall be tormented perpetually, and the Servants of the High God be crowned eternally.

Fusberg.

The Mirrour of the Martyrs, Pag. 113.

Brethren (said *Justus Fusberg*) you see that my end approacheth, which howsoever I fear, as a man burdened with the body of sin; yet am I resolved as a Christian, joyfully to endure it, being assured that all my sins are fastened to the Cross of Christ.

Fuventius.

Burroughs on Moses Self denial, pag. 132.

Chrysostome in an Oration on *Fuventius* and *Maximus*, two Martyrs, brings in this objection of the Persecutours against them; Do not you see others of your rank do thus? and them answering thus; for this very reason we will manfully stand and offer our selves as a sacrifice for the breach that they have made.

Kennedy.

K.

Kennedy.

Alexander Kennedy, who passed not eighteen years of age, when he was presented before his bloody Butcherers, at first was faint, and gladly would have recanted; but while the place of repentance was denied him, the Spirit of God wrought in him, and with a chearful countenance, and a joyful voice, upon his knees he said, O eternal God, how wonderful is that love and mercy that thou beareſt unto mankind, and unto me the moſt Caitiffe and miſerable wretch above all others; for even now, when I would have denied thee, and thy Son, our Lord Jeſus Chriſt my onely Saviour, and ſo have caſt my ſelf into everlaſting dammation, Thou by thy own hand haſt pulled me from the very bottom of hell, and made me to feel that heavenly comfort, which takes from me that ungodly fear wherewith before I was oppreſſed. Now I defie death, do what you pleaſe, I praiſe my God, I am ready. *The Eccleſiaſtical Hiſtory of Scotland, pag. 34.*

Kerly.

Mr. *Wingfield* telling him, the fire is hot, the terrour is great, the pain extreme, life ſweet; Better it were betime to ſtick to mercy, while there is hope of life, then raſhly to begin, and then to ſhrink; He ſaid, Ah Mr. *Wingfield*, be at my burning, and you ſhall ſay there ſtandeth a Chriſtian Souldier in the fire; for I know that fire, water, ſword, and all other things are in the hands of God, and he will ſuffer no more to be laid upon us then he will enable us to bear. *Fox, Vol. 2. pag. 568.*

When Sentence was paſt againſt him, he with moſt humble reverence holding up his hands, and bowing *Pag. 569.*

bowing himself devoutly, said, Praised be Almighty God.

Kilian.

Ward, *pag.* 162. To such as asked *Kilian*, a Dutch School-Master, if he loved not his Wife and Children? He answered, Yes, if all the world were gold, and were mine to dispose of, I would give it all to live with them, though it were but in Prison; yet is my soul and my Lord Christ dearer to me then all things whatsoever.

Knight.

Fox, *Vol.* 3, *pag.* 200. When *Stephen Knight* was at the Stake, he prayed, ---- O Lord Jesus Christ, for whose love I leave willingly this life, and desire rather the bitter death of thy Cross, with the loss of all earthly things, then to abide the blasphemy of thy most holy Name, or to obey men in breaking thy holy Commandement. Thou seest, O Lord, that where I might live in worldly wealth to worship a false god, and honour thine enemy, I chuse rather the torment of the body, and the loss of this life, and have counted all things but vile, dust, and dung, that I might win thee, which death is dearer unto me, then thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I hunger for thee, as the Deer that is wounded desireth the soil. Send thy holy Comforter, O Lord, to aid, comfort, and strengthen this weak piece of earth, which is empty of all strength of it self. Thou remembrest, O Lord, that I am but dust, and able to do nothing that is good. Therefore, O Lord, as of thine accustomed goodness and love, thou hast bidden me to this banket, and accounted me worthy to drink of thine own Cup amongst thine Elect; even so give me strength, O Lord, against this thine Element, which as to my sight it is most irksome

and

and terrible, so to my mind it may at thy Commandement (as an obedient Servant) be sweet and pleasant, that through the strength of thy holy Spirit, I may pass through the rage of this fire into thy bosome, according to thy promise, *and for this mortal receive an immortal, and for this corruption put on incorruption.* Accept this burnt-sacrifice and offering, O Lord, not for the sacrifice, but for thy Dear Sons sake, my Saviour, for whose Testimony I offer this free-will-offering with all my heart and with all my soul. O Heavenly Father, forgive me my sins, as I forgive all the world. O sweet Son of God, my Saviour, spread thy wings over me. O blessed and holy Ghost, through whose merciful inspiration, I am come hither, conduct me into everlasting life. Lord, into thy hands I commend my Spirit. *Amen.*

Keyser.

Leonard Keyser, as he was led to the place where he was to be burnt, said, O Lord Jesus, remain with me, sustain and help me, and give me force and power. Fox, *Vol.* 2. *pag.* 114.

When the wood was ready to be set on fire, he cried with a loud voice, O Jesus, I am thine, have mercy upon me, and save me.

Knox.

Mr. *John Knox*, wearied with removing from place to place, by reason of the Persecution that came upon him by the Bishop of St. *Andrews*, was determined to have left *Scotland*, and to have visited the Schools of *Germany* (he had then no pleasure in *England*, by reason that, although the Popes Name was suppressed, yet his Laws and Corruptons remained in full vigour) but was prevailed with by some Gentlemen, for their Childrens sake, whose Education he had undertaken, to go to St. *Andrews*, *The Ecclesiastical History of Scotland in Folio, pag.* 74.

that

that he might have the benefit of the Castle, which was fortified against the Papists, since the death of the Cardinal in it. Thither he came *An.* 1547. where he was called to the Ministry after this manner. Mr. *Rough* having shew'd in a Sermon what power the Congregation, how small soever, passing the number of two or three, had to elect any man in the time of need, as that was, in whom they espied the gifts of God, and how dangerous it was to refuse to hear the voice of such as desire to be instructed, he directed his words to Mr. *Knox*, saying, Brother, you shall not be offended, although that I speak unto you that which I have in charge even from all those here present, which is this. In the Name of God, and of his Son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that you refuse not this holy Vocation, but as ye tender the glory of God, the encrease of Christs Kingdome, the edification of your Brethren, and the comfort of me, whom ye understand well enough to be oppressed by the multitude of labours, that you take upon you the publick office and charge of preaching, even as you look to avoid Gods heavy displeasure, and desire that he shall multiply his graces upon you. And in the end he said to those that were present, was not this your charge to me? and do ye not approve this Vocation? They answered it is, and we approve it. *Pag.* 75.

Besides this Vocation, that which necessitated Mr. *Knox* to enter in the publick place, was his beating by his Pen Dean *Annan* (a rotten Papist) that had long troubled Mr. *Rough* in his Preaching, from all defences, that he was compelled to flie to his last refuge, the Authority of the Church, which (said the Dean) damned all *Lutherans* and Hereticks,

ticks, and therefore he would not dispute. Whereupon Mr. *Knox* in the open audience of the Parish-Church of St. *Andrews* told the Dean thus; As for your *Roman Church*, as it is now corrupted, and the Authority thereof, wherein stands the hope of your victory, I no more doubt but that it is the Synagogue of Satan, and the head thereof, called the Pope, to be that man of sin, of whom the Apostle speaks, then I doubt that Jesus Christ suffered by the procurement of the visible Church of *Jerusalem*; yea, I offer my self by word or writing, to prove the *Roman Church* this day farther to degenerate from the purity, which was in the daies of the Apostles, then was the Church of the *Jews*, from the Ordinance given by *Moses*, when they consented to the innocent death of Jesus Christ. The people hearing the offer, cried with one consent, We cannot all read your writings, but we can all hear your preachings; therefore we require you in the Name of God, that ye let us hear the Probation of what you have affirmed; for if it be true, we have been miserably deceived. *Pag.* 76.

The next Lords Day he preached on *Dan.* 7. *And another King shall rise after them, and he shall be unlike unto the first, and he shall subdue three Kings, and shall speak words against the most High, and shall consume the Saints of the most High*, &c. In the beginning of his Sermon, he shewed the great love of God towards his Church, whom he pleased to forewarn of dangers to come, so many years before they came to pass. ---- After he made a short Discourse of the four Empires, the *Babylonian*, *Persian*, *Grecian*, and *Roman*; in the destruction of the fourth rose up that last beast, which he affirmed to be the *Roman Church*; for to none other power, that ever hath been yet, do all the Notes that God shewed to

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the Prophets belong, except to it alone, and to it they do properly appertain, as such as are not more then blind may clearly see. ---- Then he shewed that the Spirit in the New Testament gives to this King other new names; as the *man of sin*, the *Antichrist*, the *whore of Babylon*, which he proved to belong to the Papists, and their head the Pope. ----

Pag. 78. Hereupon he was (with Mr. *Rough*) convented before the *Sub Prior* of St. *Andrews*, &c. and several Articles were read against them.

The strangeness (said the *Sub Prior*) of these Articles, which are gathered forth of your Doctrine, have moved us to call for you to hear your Answers. Mr. *Knox* said, I for my part praise my God, that I see such an Auditory; but because it is long since, that I have heard, that ye are one that is not ignorant of the Truth, I may crave of you in the Name of God, yea and I appeal your conscience before that supreme Judge, that if ye think any Article there expressed, contrary to the Truth of God, that ye oppose your self plainly unto it, and suffer not the people to be therewith deceived; but if in your conscience you know the Doctrine to be true, then will I crave your *Patrocinie* thereto, that by your Authority the people may be moved the rather to believe the Truth. The *Sub Prior* answered, I come not here as a Judge, but onely familiarly to talk, and therefore I will neither allow nor condemn, but if ye list, I will reason. Why may not the Church for good causes devise Ceremonies to decore the Sacraments, and other Gods Service?

K. Because the Church ought to do nothing but in faith, and ought not to go before, but is bound to follow the voice of the true Pastor.

S. It

S. It is in faith that the Ceremonies are commanded, and they have proper significations to help our faith, they have a godly signification; and therefore proceed from faith, and are done in faith. *Pag. 79.*

K. It is not enough that man invent a Ceremony, and then give it a signification according to his pleasure; for so might the Ceremonies of the *Gentiles*, and of *Mahomet* be maintained: but if any thing proceed from faith, it must have the Word of God for its assurance; for faith comes by hearing, and hearing by the Word of God. Now if ye will prove that your Ceremonies proceed from faith, and do please God, you must prove that God hath commanded them, else they are sin; for whatsoever is not of faith, is sin.

S. Will ye bind us so strait, that we may do nothing without the expres Word of God? What if I ask drink, think ye that I sin? and yet I have not Gods Word for me.

K. I would ye should not jest in so grave a matter, neither would I that you should begin to hide the truth with Sophistry. ---- As to your drinking, I say, that if ye either eat or drink without assurance of Gods Word, in so doing you displease God by sinning against him; for the creatures are sanctified by the Word and Prayer. The Word is this, all things are clean to the clean. ---- But the Question is not of meat or drink, wherein the Kingdome of God consisteth not, but of Gods true Worshipping, without which we can have no society with God; and here it is doubted, if we may take the same liberty in using of Christs Sacraments, that we may do in eating and drinking. ---- *Moses* saith, *All that the Lord thy God comman-*

deth thee to do, that do thou to the Lord thy God, adde nothing to it, diminish nothing from it. By these Rules I think the Church of Christ will measure Gods Religion, and not by that which seems good in their own eyes.

Pag. 80. *S.* Pardon me, I spake it, because I was dry, Frier follow the Argument.

F. I will prove that those Ceremonies ye damn are ordained by God; for the Ceremonies of the Church are the gold, silver, and precious stones, which do abide the fire, and consume not away, *&c.*

K. I praise God, through Christ, I find his Word true; Christ bids us not fear when we shall be called before men to give Confession of his truth; *For it shall be given in that hour, what we shall speak.* If I had fought the whole Scriptures, I could not have produced a place more potent to confound you. ---- I would learn of you what fire it is that your Ceremonies do abide? and in the mean give you this Argument from the same Text against you. That which can abide the fire, can abide the Word; but your Ceremonies cannot abide the Word, therefore they cannot abide the fire,

Pag. 81. then are they not gold, silver, and precious stones.

F. I deny your *Minor*, *viz.* That our Ceremonies may not abide the trial of Gods Word.

K. I prove, That abides not the trial of Gods Word, which Gods Word condemns; but Gods Word condemns your Ceremonies, therefore they do not abide the trial thereof, but as a Thief abides the trial of the Inquest, and thereby is condemned to be hanged, *&c.* The *Minor* is evident;

Deut. 4. for the plain and strait Commandement is, *Not that thing that appears good in thine eyes shalt thou do* to the

Lord

Lord thy God, *but what the Lord thy God hath commanded thee, that do thou, adde nothing to it, diminish nothing from it.* Now unless ye be able to prove that God hath commanded your Ceremonies, this Command will damn both you and them.

The *Frier* would not answer directly, but ever fled to the Authority of the Church. Whereto Mr. *Knox* answered oftner then once, That the Spouse of Christ had neither Power nor Authority against the Word of God. Then said the *Frier*, you will leave us no Church. Indeed (said Mr. *Knox*) in *David* I read, that there is *a Church of Malignants*, that Church ye may have without the Word, *&c.* but as for me I will be of none other Church, except of that which hath Jesus Christ to be Pastour, which hears his voice, and will not hear a stranger. *Ps.* 26. 5.

Upon the appearance of one and twenty *French Gallies* in the sight of the Castle, the Castle was demanded to be delivered, and the Governour refusing, it was besieged by Sea and Land, the Plague being within. Mr. *Knox* ever told them within, That their corrupt life, having fallen into all kind of licentiousness, puft up with pride of their success, and relying on *England* for help in case of need, could not escape the punishment of God. When they triumphed of their Victory, he lamented, and said, They saw not what he saw. When they bragged of the force and thickness of their Walls, he said, They should be but Egge-shells. When they vaunted, *England* will rescue us, he said, Ye shall not see them, but ye shall be delivered into your enemies hands, and shall be carried into a strange Countrey. *Pag.* 83. *Pag.* 84.

The last of *July* the Castle was delivered upon Articles, That the lives of all in the Castle should

be saved, and safely transported into *France*, &c. In *France* the principal, that looked for freedome, were put into several Prisons, and the rest were left in the *Gallies*, and miserably used, among which Mr. *Knox* was all the Winter.

Pag. 92. When Mr. *James Balfour* (afterwards Sir *James Balfour*, and an Apostate) would ask Mr. *Knox*, if he thought that ever they should be delivered; his Answer ever was, That God would deliver them from that bondage to his glory, even in this life.

When the *Gallies* returned to *Scotland*, within sight of St. *Andrews*, Mr. *James* willed Mr. *Knox* (who was then extremely sick, that few hoped his life) to look to the Land, and asked if he knew it? He answered, Yes, I know it well, for I see the Steeple of that place, where God in publick opened my mouth to his glory, and I am fully perswaded, how weak soever I now appear, that I shall not depart this life, till that my tongue shall glorifie his holy Name in the same place. This he spake many years before he sate foot on *Scottish* ground.

In answer to a Letter from those that were imprisoned in *Mount Michel*, Mr. *Knox* writes; That if without the blood of any shed or spilt by them for their deliverance, they might set themselves at liberty, they might safely do it. But to shed any mans blood for their freedome, thereto would he never consent. Adding farther, that he was assured that God would deliver them and the rest of that company, even in the eyes of the world, but not by such means they looked for, that the praise of their deliverance should redound to his glory onely. He willed therefore every one to take the occasion that God offered to them, provided that they did no-

nothing againſt Gods command for deliverance. ---- Adding, that in one inſtant God delivered the whole company into the hands of unfaithful men, but ſo would he not relieve them; but ſome would he deliver by one means, and at one time, and others muſt abide for a ſeaſon upon his good pleaſure. *Pag.* 93.

When Mr. *Knox* was delivered, he came into *England*, and was Preacher to *Barwick*, then to *Newcaſtle*, then to *London*, &c. But before he was delivered, whilſt in the *Gallies*, he wrote a Treatiſe containing the Summe of his Doctrine, and the Confeſſion of his Faith, and ſent it to his Familiars in *Scotland*, with his Exhortation, that they ſhould continue in the truth, which they had profeſſed, notwithſtanding any worldly adverſity that might enſue thereof.

Whilſt he was in *England*, he was in ſo great favour and eſteem with King *Edward* the Sixth, that he was offered a Biſhoprick; but he not onely refuſed and rejected it, but with a grave and ſevere Speech declared, That the proud title of Lordſhip, and that great ſtate was not to be ſuffered to be in the Church of God, as having *Quid commune cum Antichriſto, i. e.* ſomewhat common with Antichriſt. *See his Life ſet before the Eccleſiaſtical Hiſtory of Scotland, pag.* 2.

King *Edward* being dead, the Perſecution of Queen *Mary* made him leave *England*, with many other godly Miniſters; and firſt he went to *Frankford*, where for a time he preached the Goſpel to the *Engliſh* Congregation there.

There he wrote his Admonition to *England*, *An.* 1554. *See this Admonition at the end of the Eccleſiaſtical Hiſtory of Scotland, pag.* 43.

In his Admonition to the true Profeſſours of the Goſpel of Chriſt in *England*. ---- Looking for a ſuitable Scripture to handle for your conſolation in theſe moſt dark and dolorous times, as I was

turning my Book, I chanced to see a Note in the Margin written thus in Latin, *Vide et Anglia, Let England beware*, the Note written was this, Seldome it is that God worketh any notable work to the comfort of his Church, but that trouble, fear,
Pag. 44. and labour cometh upon such as God hath used for his Servants, and Workmen; and also tribulation most commonly followeth that Church, where Christ Jesus is most truly preached. This Note was made upon *Matth.* 14. which place declareth that after Christ had used the Apostles, as Ministers and Servants to feed so many thousand, *&c.* he sent them to Sea, *&c.* and there they met with a Storm, that was like to overthrow their poor Boat and them. ---- Remembring that I had handled the same Scripture in your presence, I thought nothing more expedient, then shortly to call to mind such things, as then, I trust, were touched. ---- Why Christ sent away from him the people, the Evangelist *John* declareth, saying, *When Jesus*
John 6. *knew that they were come to take him*, that *they might make him King*, he *passed secretly* (or all alone) *to the mountain.* ---- The people sought by Christ a carnal and worldly Liberty, regarding nothing his heavenly Doctrine, *&c. viz.* that such as would follow him, must suffer for his Names sake persecution, must be hated of all men, must deny them-
Pag. 45. selves, must be sent forth, as Sheep among Wolves: No part of this Doctrine pleased them; but their whole mind was upon their bellies, for sufficing whereof, they devised that they would appoint Christ their worldly King; for he had power to multiply bread at his pleasure. Which vain opinion perceived by Christ, he withdrew himself from their company, to avoid all such suspition, and to let them understand, that no such Honours did

agree

agree with his Vocation, who came to serve, and not to be served. ---- Why the Disciples should suffer that great danger, Saint *Mark* plainly shews, saying, *That their hearts were blinded, and therefore did neither remember, nor consider the miracle of the loaves, i.e.* Albeit they touched the bread, *&c.* and gathered up twelve baskets full, *&c.* yet did not they rightly consider the infinite power of Christ Jesus by this wonderful miracle; and therefore of necessity it was, that in their own bodies they should suffer trouble for their better instruction. When I deeply consider how the flock of Christ was fed under King *Edward* the Sixth, and now behold the dispersion, *&c.* methinks I see the same causes to have moved God, not onely to withdraw his presence frem the multitude, but also to have sent his well beloved Servants to the travels of the Seas, *&c.* What were the affections of the greatest multitude that followed the Gospel is easily judged by their lives. Who lived (in that rest) as that he had refused himself? ---- as that he had been crucified with Christ? ---- as that he had certainly looked for trouble to come upon him? yea who lived not in delicacy and joy, and seeking the world and pleasures thereof, caring for the flesh and carnal appetites, as though death and sin had clean been devoured? and what was this else then to make of Christ an earthly King? The Word, that we professed, daily cried in our ears, that our Kingdome, our Joy, our Rest and Felicity, neither was, is, nor should be upon the Earth, *&c.* but in Heaven, into which we must enter by many tribulations. But, alas! we sleeped in such security, that the sound of the Trumpet could of many never be perfectly understood, but alwayes we perswaded our selves of a certain tranquility, as though *Mark* 6. *Pag.* 46.

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the troubles, whereof mention is made within the Scriptures of God, appertained not at all to this Age, &c. and therefore was our heavenly Father compelled to withdraw from us the presence of his Verity, to the end we may more earnestly thirst for the same, and with more obedience embrace and receive it, &c. ---- I mean not that such as have left Christ in body and heart shall embrace the Verity, but such as by the infirmity of the flesh, and weakness of faith dare not openly and boldly confess that, which their hearts know to be most true, and lament for the imperfection by-past and present; from such shall not the amiable presence of Christ for ever be withdrawn; but yet again shall the eyes of their sore troubled hearts behold that Light of Christs Gospel, wherein they most delight. We the Ministers, who were Distributers of this Bread (the true Word of God) lacked not our offences, which also moved God to send us to the Sea. And because no mans offences are so manifest unto me as mine own, I will onely censure my self. ---- (*O that all such Ministers, as are put from their Charges, would seriously and sadly peruse and lay to heart his humble confession.*) The portion of heavenly Bread which I received from Christ by his benediction multiplyed in breaking, &c. but alas! how little did I consider the dignity of that Office, and the power of God, that then multiplied the Bread, the people received of my hands? God I take to record in my Conscience, that I delivered the same Bread, that I received of Christs hands; and that I mixed no poyson with the same, *i. e.* I teached Christs Gospel without any mixture of mens dreams, devices, or phantasies, but alas I did it not with such fervency, with such indifferency and diligence, as now I know it was my duty. Some com-

Pag. 47.

complained in those dayes that the Preachers were indiscreet persons, yea Railers, &c. ---- but alas this day my Conscience accuseth me, that I spake not so plainly, as my duty was to have done; for I ought to have said to the wicked man expresly by his name, Thou shalt die the death. I find *Jeremiah* the Prophet to have done so to *Pashur* the high Priest, and to *Zedekiah* the King. ---- The blind love I did bear to this my wicked Carkass, was the chief cause I was not fervent and faithful enough in that behalf; for I had no will to provoke the hatred of all men against me. ---- As I was not so *fervent* in rebuking manifest iniquity, as I should, so was I not so *indifferent* a feeder as is required of Christs *Steward*; for the love of friends and carnal affection of some men, with whom I was most familiar, allured me to make more residence in one place then in another, having more respect to the pleasure of a *few*, then the necessity of *many*. Pag. 48. ---- Moreover remaining in one place, I was not so diligent as mine office required; but sometime by counsel of carnal friends I spared the body, some time I spent in worldly busines of particular friends, and sometime in taking recreation, &c. And albeit men may judge these to be light and small offences, yet I acknowledge that unless pardon should be granted unto me in Christs blood, that every one of these three offences deserved damnation. ---- And beside these, I am assaulted, yea, infected and corrupted with seeking the favour, estimation, and praise of men. ---- O Lord be merciful to my great offence, and deal not with me according to my great iniquity; but according to the multitude of thy mercies remove from me the burden of my sin; for of purpose and mind to have avoided the vain displeasure of *man*, I spared

red little to offend thy *Majesty*. Think not that I thus accuse my self without cause, to appear more holy, or to accuse my Brethren; No, God is Judge to my Conscience, that I do it from an unfeigned and sore troubled heart. ---- This great tempest cometh from the great mercy of our heavenly Father, to provoke us to unfeigned repentance; for neither *Preacher*, nor *Professor* did rightly consider the time of our merciful visitation, but we spent our time, as though Gods Word had rather been preached to satisfie our *phantasies*, then to reform our evil *manners*. Which thing if we earnestly repent, then shall Jesus Christ appear unto our comfort, be the storm never so great. Haste, O Lord, for thy Names sake.

Observe next the vehemency of the fear, which the Disciples indured in that great danger, of longer continuance then any before; They were in
Pag. 49. the midst of the raging Sea, and it was night, and Christ their Comforter absent from them, and cometh not to them neither in the first, second, nor third Watch. What fear think you were they in? Such as be in like danger in *England* do by this storm better understand, then my Pen can express. ---- What we read here to have chanced to Christs Disciples, and their poor Boat, the same thing hath chanced, doth, and will chance to the true Church, travelling (like a Ship) in the Sea of this troublesome World, to the Haven of eternal felicity. ----
Pag. 50. The wind, that alwayes hath blown against the Church of God, is the malice of the Devil: As the wind is invisible, and yet the poor Disciples feel that it troubleth and letteth their Ship; so the pestilent envy of the Devil worketh in Reprobates so subtily, that it cannot be espied by Gods Elect, nor by his Messengers, till first they feel the blasts thereof

thereof to blow their Ship backward. As the vehement wind causeth the waves of the Sea to rage, and yet the dead water neither knoweth what it doth, nor can cease from being troubled, and troubling Christs Disciples in their poor Ship; so by the envy and malice of the Devil are wicked and cruel, both Subjects and Princes (whose hearts are like the raging Sea) compelled to persecute the true Church of Christ, and yet so blinded, that they see not their manifest iniquity, nor can they cease to run to their own destruction. ---- The whole malice of the Devil hath alwayes this end, *Pag.* 52. to vex and overthrow Christs afflicted Church. ---- Albeit the Tyrants of the Earth have learned *Pag.* 54. by long experience, that they are never able to prevail against Gods Truth, yet because they are bound Slaves to their Master the Devil, they cannot cease to persecute the Members of Christ, when the Devil bloweth his wind in the darkness of the night, *i. e.* when the Light of Christs Gospel is taken away, and the Devil reigneth by Idolatry, Superstition, and Tyranny. ---- It is fearful to be heard that the Devil hath such power over any man, but yet the Word of God hath so instructed us, and therefore we must believe it. He is called the *Prince and god of this world*, because he reigneth and is honoured by Tyranny and Idolatry in it. He is called the *Prince of darkness, that hath power* *Pag.* 55. *in the aire*. It is said, *he worketh in the children of unbelief*, &c. ---- And therefore wonder not that now the Devil rageth in his obedient Servants; for this is their hour and power granted to them, they cannot cease, nor asswage their furious fumes; for the Devil, their Sire, stirreth, moveth, and carrieth them at his will. ---- I do not attribute to him or them power at their pleasure, but onely as God

shall

shall suffer. When therefore I hear what the ravenous Lions do, I pray, O Lord, those cruel Tyrants are loosed by thy hand, to punish our former ingratitude, whom, we trust, thou wilt not suffer to prevail for ever, but when thou hast corrected us a little, and hast declared to the world the tyranny that lurked in their boldened breasts, then wilt thou break their jaw-bones, and wilt shut them up in their Caves again, that the generation and posterity following may praise thy holy Name, before thy Congregation. *Amen.* ---- I know that God shall yet shew mercy to his afflicted Church in *England*, and repress the pride of these present Tyrants, as he hath done those that were before us. Therefore, beloved Brethren in our Saviour Jesus Christ, hold up to God your hands, that are fainted through fear, and hear the voice of your God, who sweareth by himself, that he will not suffer his Church to be oppressed for ever, and that he will not despise our sobs to the end, if we will rowe and strive against this vehement wind: I mean, if that ye will not turn back headlong to Idolatry, then shall this storm be assuaged in de-
Pag. 56. spight of the *Devil*. ---- Be not moved from the sure Foundation of your Faith; for albeit that *Christ Jesus* be absent from you (as he was from his *Disciples* in that great storm) by his bodily presence, yet he is present by his mighty power and grace. He standeth upon the mountain in security and rest, *i.e.* his flesh and whole humanity is now in Heaven, and can suffer no such trouble, as once he did; yet he is full of pity and compassion, and doth consider all our travel, anguish, and labours; wherefore it is not to be doubted, but that he will suddenly appear to our great comfort. The tyranny of this world cannot keep back his coming, more

then

then the bluſtering wind and raging Seas let Chriſt to come to his Diſciples, looking for preſent death. ---- We gave you warning of theſe dayes long ago: for the reverence of Chriſts blood let theſe words be noted; The ſame Truth, that ſpake before of theſe dolorous dayes, fore-ſpake alſo the everlaſting joy prepared for ſuch as ſhould continue to the end. The trouble is come: O dear Brethren look for the comfort, and (after the example of the *Apoſtle*) abide in reſiſting this vehement ſtorm a little ſpace. The third watch is not yet ended. Remember that Chriſt came not to his *Diſciples* till the fourth watch. ---- Obſerve next that the Diſciples at the preſence of Chriſt were more afraid then they were before: That Chriſt uſeth no other inſtrument but his Word to pacifie their hearts: That *Peter* in a fervency firſt left the Ship, and yet after feared: That Chriſt permitted neither *Peter*, nor the reſt of his *Diſciples* to periſh in that fear, but glorioufly delivered all, and pacified the tempeſt. ---- There were three cauſes why the *Diſciples* knew not *Chriſt*, but judged him to be a Spirit: The darkneſs of the night, that letted their eyes to ſee him: The unaccuſtomed Viſion that appeared; and it was above nature that a maſſy, weighty, and heavy body of a man (ſuch as they underſtood their Maſter Chriſt to have) ſhould be born up of, and walk upon the water of the raging Sea and not ſink: And finally, the horrour of the tempeſt, and great danger they were in perſwaded them to look for none other, but certainly to be drowned. ---- What here hapned to Chriſt himſelf, daily hapneth to the verity of his bleſſed Word, *&c.* The truth and ſincere preaching of his glorious Goſpel, ſent by God for mans deliverance from ſin, *&c.* is judged to be Hereſie and deceiveable

Pag. 57.

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Doctrine, sent by the Devil to mans destruction.

Pag. 58. ---- The chief note is this, The more nigh deliverance and salvation approacheth, the more strong and vehement is the temptation of the Church of God: and the more nigh that Gods vengeance approacheth to the wicked, the more proud, cruel, and arrogant are they. Whereby it commonly comes to pass, that the Messengers of Life are judged to be the Authors of all mischief. Thus

Exod. 5. 6. &c. the Israelites cursed *Moses*, alledging that he and *Aaron* was the whole cause of their last extreme

Pag. 59. trouble. ---- This I write to admonish you, that although you see tribulation so abound, that no hope be left, that yet you decline not from God. And that albeit sometimes ye be moved to hate the Messengers of Life, that therefore ye shall not judge that God will never shew mercy after. No, dear Brethren, as he hath dealt with others before you, so will he deal with you. ---- One cause why God permitteth such blood-thirsty Tyrants to molest his Church, is this, Such is his justice, that he will not pour forth his extreme vengeance upon the wicked, until such time as their iniquity be so manifest, that their very flatterers cannot excuse

Exod. 10. it. *Pharaoh* was not destroyed, till his own houshold Servants and Subjects abhorred and condemned his stubborn disobedience. ---- If *Gardener*, *Tunstal*, and *Bonner* had suffered death when first they deserved it, Papists would have alledged (as they did) that they were reformable, neither thirsted they for the blood of any man. And of Lady *Mary*, who hath not heard, that she was sober, merciful, and one that loved the Commonwealth of *England*? Had she and her pestilent Council been dead before these dayes, their iniquity and cruelty had not

Pag. 62. so manifestly appeared to the world. --- Thus (dear Bre-

Brethren) must the Sons of the Devil declare their own impiety and ungodliness, that when Gods vengeance (which shall not sleep) shall be poured forth upon them, all tongues shall confess and say, That God is righteous in all his judgements. ---- The means Christ used to remove the Disciples fear is onely his Word, he said, *Be of good comfort, it is I, be not afraid.* The natural man (that cannot understand the power of God) would have desired some other present comfort in so great a danger, as either to have had the Heavens to have opened, and to have shewed them such a light in that darkness, that Christ might have been fully known by his own face, or else, that the winds and raging waves of the Sea suddenly should have ceased, or some other miracle, that had been subject to all their senses, whereby they might have perfectly known that they were delivered from all danger. And truly equal it had been to Christ Jesus to have done any of these (or any work greater) as to have said, *It is I, be not afraid*: but he would hereby teach us the dignity and effectual power of his holy Word.

---- This I write (Beloved in the Lord) that ye knowing the Word of God, not onely to be that whereby were created Heaven and Earth, but also to be the Power of God to Salvation to all that believe, *&c.* may now in this hour of darkness and most raging tempest, thirst and pray, that ye may hear yet once again this amiable voice of your Saviour Christ, *Be of good comfort, it is I, be not afraid.* ---- Exercise your selves *secretly* in revolving that which sometimes you have heard *openly* proclaimed in your ears, and be every man now a faithful Preacher to his Brother; *If your communication be of Christ, assuredly he will come before ye be aware.*

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Pag. 64.

Luke 24.

---- What comfort was in the hearts of the Disciples, when they heard these words, *It is I, your Master, your Master, most familiar, whose voice you know, whose work you have seen, who commanded you to enter into this journey, it is I, be not afraid*, cannot be expresst, but by those that have experienced the com-

Pag. 65. forts of the Spirit after great conflicts, &c. ---- It is certain Christs voice had wrought in *Peter's* heart, not onely a forgetting and contempt of the great tempest, but such boldness and love, that he could fear no danger following, but assuredly did believe that nothing could resist his Masters Command, and therefore he saith, *Command me to come, q. d.* I desire no more then the assurance of thy command. If thou wilt command, I am determined to obey. The waters cannot prevail against me if thou speak the word: so that whatsoever is possible unto thee, by thy Will and Word may be possible unto me. ----

Pag. 66. ---- Such as bear reverence to Gods most holy Word, are drawn by the power and vertue of the same, to believe, and follow, and obey that, which God commandeth, be it never so hard, and contrary to their affections; and therefore are they wonderfully preserved, when Gods vengeances are poured forth upon the disobedient.

Pag. 70. ---- In *Peter's* being afraid, seeing a mighty wind, and when he began to sink, crying, *Lord, save me*: Three things are principally to be noted; From whence cometh the fear of Gods Elect: Why they faint in adversity: What resteth with them in the time of their fear and down-sinking. ---- The cause of our fear, who would through the storms of the Sea go to Christ, is, that we more consider the dangers and lets that are in our journey, then we do the Almighty Power of him that hath

hath commanded us to come to himself. ---- This I note for this purpose, that albeit this late most raging storm hath taken from you the presence of Christ for a time, so that you have doubted whether it was Christ which you saw before or not; and albeit that the vehemency of this contrary wind, that would drive you from Christ, hath so employed your ears, that almost you have forgotten what he was who commanded you to come to himself, when that he cried, *Come unto me*, &c. *Pass from Babylon, O my People*, &c. Yet despair not, such offences have chanced to Gods Elect before you. If obstinately ye shall not continue, yet shall you find mercy and grace. ---- So long as *Peter* neither feared danger, nor mistrusted Christs Word, so long the waves did serve his feet, as if they had been dry, solid, and sure ground, &c. to instruct us, *That lively faith makes man bold, and is able to carry us through such perils, as be incapable to nature.* But when faith begins to faint, then beginneth man to sink down in every danger. ---- Indeed with Gods Elect in their greatest fear and danger, there resteth some small spark of faith, which by one means or other declareth it self; albeit the afflicted person in fear or danger doth not presently perceive the same. ---- *Lord, save me*, declares that *Peter knew the power of Christ able to deliver him*, and that he had some hope through Christs goodness to obtain deliverance. ----

Mat. 11. Rev. 18. Pag. 71. Pag. 73.

It is also to be noted, that in his great jeopardy *Peter* murmureth not against Christ, neither blame him, albeit at his Command he had left his Boat, he saith not, Why letteth thou me sink, seeing I have obeyed thy Command? Moreover, he asked help of Christ alone. ---- Immediately stretched forth his hand, &c. Note, *That God is alwayes nigh to*

those that call on him faithfully, &c. What was visibly done to *Peter*, is done to Christs members invisibly in all ages.

Pag. 74. ---- Open your ears (Dear Brethren) and let your hearts understand that our God is unchangeable, his gracious hand is not *shortned* this day. ---- If we know the danger we are in, and unfeignedly call for deliverance, the Lords *hand* is nigher then the *sword* of our enemies. Christs rebuke of *Peter* teacheth us, That *God doth not flatter, nor conceal the faults of his Elect*, but maketh them manifest, that the offenders may repent, and that others may avoid the like offences. ---- In passing to Christ through the storms of this world, it is not onely required that our faith be fervent in the beginning, but constant to the end, and not faint. ---- We have less excuse for doubting then *Peter*, for he might have alledged, that he was not advertised that any great storm should have risen between him and Christ, which we cannot justly alledge; for since Christ hath appeared to us, he hath continually

Pag. 75. blown in our ears, that persecution should follow the Word that we professed. Alas then, why doubt we through this storm to go to Christ? Support, O Lord, and let us sink no farther. ---- O blessed and happy are those that patiently abide the deliverance of the Lord. The raging Sea shall not devour them, albeit they have fainted, *&c.* The Majesty of Christs presence shall put to silence this boisterous wind, the malice of the Devil, which so bloweth in the hearts of *Princes*, *Prelates*, and *earthly men*, &c. ----

---- Peradventure some there are of Gods Elect beholdin; such as have sometimes boldly professed Christs verity, now to be returned to their accustomed abominations, and themselves to be so over-

come

come of fear, that against their knowledge and conscience they stoop to an *Idol*, and with their presence maintain the same fear, whether it be possible the Members of Christs Body can be permitted so horribly to fall to the denial of their Head. The dolour and fear of such I grant to be most just; for O how fearfull is it for the love of this transitory life in the presence of man to deny Christ, and his known and undoubted Verity? Yet such as be not obstinate contemners of God I should counsel, that they would rather appeal to Mercy, then to pass against themselves the fearfull Sentence of Condemnation, and to consider that *God includeth all under unbelief, that he may have Mercy on all.* ---- And that all Christs *Apostles* fled from him, and denied him in their hearts, and yet were not rejected for ever.---- Some may demand, How shall it be known in whom faith is not utterly quenched, and in whom it is, seeing all flee from Christ, and bow down to Idolatry? Hard it is, and in a manner impossible, that one man should be able to judge of another, that could not *Elijah* do of the *Israelites* in his daies, but yet a man may of himself. ---- And wilt thou have a trial, whether the root of faith remaineth with thee or not? Feelest thou thy soul fainting in faith, as *Peter* felt his body sink down in the waters? Art thou as sore afraid, that thy soul shall drown in hell, if thou consentest or obeyest idolatry, as *Peter* was, that his body should drown in the waters? Desirest thou as earnestly the deliverance of thy soul, as *Peter* did the deliverance of his body? Believest thou that Christ is able to deliver thy soul, and that he will do the same according to his promise? Dost thou call upon him without hypocrisie, now in the day of thy trouble? Dost thou thirst for his presence,

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Pag. 77.

and for the liberty of his Word again? Mourneſt thou for the great abominations that now overflow the Realm of *England*? If theſe promiſes remain in thy heart, then art not thou altogether deſtitute of faith, neither ſhalt thou deſcend to perdition for ever, but the Lord ſhall mercifully ſtretch forth his mighty hand, and deliver thee. How? it neither appertains to thee to *demand*, nor to me to *define*.

---- I think not that ſuddenly and by one means ſhall all the faithfull in *England* be delivered from Idolatry: No, it may be that God ſo ſtrengthens the hearts of ſome of thoſe that have fainted before, that they will reſiſt *Idolatry* to the death, and that were a glorious and triumphant deliverance: of others God may ſo touch the hearts, that they will chuſe to go as *Pilgrims*, from Realm to Realm, ſuffering hunger, cold, heat, thirſt, wearineſs and poverty, then they will abide (having all abundance) in ſubjection of Idolatry: To ſome God may offer ſuch occaſions, that in deſpight of Idolaters they may remain in their own Land, and yet neither *Bow the knee to Baal*, nor lack the lively food of Gods moſt holy Word. ---- Seeing we are ſo like the Diſciples, let us make ſuch a complaint (as the following one) unto God. *O God, the heathen are entred into thine inheritance, they have defiled thy holy Temple, and have profaned thy bleſſed Ordinances*, &c. Thy Prophets are perſecuted, and none are permitted to ſpeak thy Word freely, the poor Sheep of thy Paſture are commanded to drink the venemous waters of mens traditions, *&c.* Such is the tyranny of theſe moſt cruel Beaſts, that they ſay plainly, they ſhall root us out at once, ſo that no remembrance ſhall remain of us on earth. O Lord, thou knoweſt we are but fleſh, *&c.* We confeſs we

P. g. 78.

are

are punished most justly, thy blessed Gospel was in our ears, like a Lovers Song, it pleased us for a time; but alas! our lives did nothing agree with holy Statutes. ---- But be thou mindfull, O Lord, that thy enemies blaspheme thy holy Name, &c. Thy Gospel is called Heresie, and we are accused as Traitors, for professing the same, &c. Albeit our sins accuse and condemn us, yet do thou according to thy great Name. ---- *Correct us, but not in thy hot displeasure, spare thy people, and permit not thine inheritance to be in rebuke for ever*, &c. Gather us yet once again to the wholesome treasures of thy most Holy Word, that openly we may confess thy blessed Name within the Realm of *England*. ---- *Amen*.

---- Abide patiently the Lords deliverance, avoiding and flying such offences as may separate and divide you from the blessed Fellowship of the Lord Jesus at his second coming. Watch and pray, resist the Devil, and rowe against this vehement Tempest, and the Lord shall come shortly to your comfort, and you shall say, *Behold, this is our God, we have waited for him, and he hath saved us*. ----

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Isa. 25.

Mr. *Knox* remained at *Frankford* till some more given to unprofitable Ceremonies, then to the sincerity of Religion, assaied by a most cruel, barbarous, and bloody practice to dispatch him out of the way. They accused him to the Magistrates of high Treason against the *Emperour*, and his Son *Philip*, and *Mary* Queen of *England*, for that in his Admonition to *England*, he called the *Emperour* no less an Enemy to *Christ* then *Nero*, and Queen *Mary* more cruel then *Jezabel*. The Magistrates perceiving their malice, and abhorring their bloody attempt, gave advertisement secretly to him to depart their City, because they could not

See the History of Troubles at Frankford, pag. 37, 38.

Ecclesiastical History of Scotland, pag. 83, 94.

save him, if he were required by the *Emperour*, or by the *Queen* of *England* in the *Emperours* Name.

The night before his departure he made a most comfortable Sermon of the Death and Resurrection of Christ, and of the unspeakable joyes that were prepared for Gods Elect, which in this life suffer persecution for the Testimony of his blessed Name.

From *Frankford* he went to *Geneva*, and thence to *Diep*, and thence to *Scotland*.

The Ecclesiastical History of Scotland pag. 98, 99.

At his coming to *Edinburg*, the Lord made him instrumental for the comforting the troubled conscience of Mrs. *Elizaleth Adamson*, who under extreme torments of body said, A thousand years of this torment, and ten times more joyned unto it, is not to be compared to a quarter of an hour that I suffered in my Spirit. I thank my God, through Jesus Christ, that hath delivered me from that fearful pain, and welcome be this, even so long as it pleaseth the Majesty of Heaven to exercise me therewith.

At his coming into *Scotland* he began as well in private conference as preaching to shew how dangerous a thing it was to communicate in any sort with *Idolatry*. Whereupon the Question was debated, Whether in any wise it was lawful for a Christian to go to Mass, or to communicate with the abused Sacraments in the *Papistical manner*? It was urged, that *Paul* at the command of *James*, and of the *Elders* of *Jerusalem* passed to the Temple *Pag. 100.* and feigned himself to pay his Vow with others. But this and other things were so fully answered by Mr. *Knox*, that Mr. *Maitland* confessed, *I see very perfectly that our shifts will serve nothing before God seeing that they stand us in so small stead before men.* His Answer to the fact of *Paul*, &c. was, (1) The fact

fact was most unlike going to *Mass*; for to pay Vows was sometimes Gods command, as was never *Idolatry*; and their Mass from the Original was and remained odious *Idolatry*. (2) I greatly doubt (said he) whether either *James*'s command, or *Paul*'s obedience, proceeded of the holy Ghost, seeing he fell into the most desperate danger that ever he sustained before for obeying worldly-wise counsel.

Mr. *Knox* was so successfull in a short time through the blessing of God, that the *Earl* of *Glencarn*, the *Earl* of *Marschel*, and *Henry Drummond*, were so contented with his Exhortation, that they willed him to write unto the *Queen Regent* somewhat that might move her to hear the Word of God. He obeyed their desire, and wrote that which was afterwards published, and is called, The Letter to the *Queen Dowager*, which was delivered to her own hands, by the *Earl* of *Glencarn*. The *Queen* having read it, delivered it to the Bishop of *Glasgow*, saying in mockage, Please you my Lord to read a *Pasquil*, which words coming to the ears of Mr. *Knox*, occasioned him to make the Additions to his Letter. *Pag.* 101.

---- In his Letter. ---- The Christians Victory standeth not in resisting, but suffering: as our Sovereign Master pronounceth to his *Disciples*, That in patience they should possess their souls: and *Isaiah* painteth forth all other Battels to be with violence, tumult, and blood-shedding, but the Victory of Gods people to be in quietness, silence, and hope; meaning that all others that obtain victory, do enforce themselves to resist their Adversaries to shed blood, and to murder: but so do not Gods Elect, for they suffer all things at the command of him who hath appointed them to suffer, being *See this Letter with the Additions at the end of the Ecclesiastical History of Scotland, pag.* 81. *Mat.* 5. *John* 14. 16. *Isa.* 9.

ing most assuredly perswaded that then onely they triumph, when all men judge them oppressed; for in the Cross of Christ alwaies is included a secret
Pag. 82. and hid victory, never well known till the Sufferers appear altogether to be (as it were) exterminate; for then onely did the blood of *Abel* cry to God, when proud *Cain* judged all memory of his Brother to have been extinguished. ---- Sometimes God toucheth the hearts of those, who in mans judgement have power to destroy his people, with pity to save them, *&c.* for two causes specially, (1) To comfort his weak Warriers in their manifold temptations. And (2) To give a testimony of his favour to such great ones. ---- Pity and mercy shewed to Christs afflicted flock, as they never lacked reward temporal; so if they be continued, and be not changed into cruelty, are assured signes and seals of everlasting mercy to be received from God.

Pag. 83. ---- From those words of Christ, *Fulfill the mea-*
Mat. 23. *sure of your Fathers, that all the blood which hath been shed since the blood of* Abel *the just, till the blood of* Zechariah, *&c.* It is evident, that the murderers of our time are guilty of all the blood that hath been shed from the beginning; and it is but equal and just it should be so; for whosoever sheddeth the blood of any one of Christs members, for profession of his Truth, consenteth to all the murder that hath been made from the beginning for that cause. As there is one Communion of all Gods Elect, of which every member is participant of the righteousness of Christ; so is there a communion among the reprobates, by which every one of the Serpents seed are guilty of all the iniquity which the whole body committeth, because they are altogether against Christ Jesus, and his eternal Verity; every one serving *Satan*, the *Prince of this world*, in their

their rank, age, degree, and estate. The *Kings* and *Princes*, that by power oppress the people of God, and will not suffer that they truly worship God, as he hath commanded, but will retain them in *Egypt*, are brethren and companions to *Pharaoh*: The *Prelates* and *Priests*, with their Fathers the old *Pharisees*, *have taken away the key of Knowledge*, and have *shut up the Kingdome of Heaven before men*, *so that neither they themselves will enter, nor suffer others to enter in.* ---- As *Satan* by craft hath corrupted *Pag.* 86. the most holy Ordinances of Gods Precepts of the first Table, in the place of the spiritual honouring of God, introducing mens dreams, inventions, and fancies; so hath he, abusing the weakness of man, corrupted the Precepts of the second Table, touching the honour that is due to Parents, under whom are comprehended *Princes* and *Teachers*; for now the *Devil* hath so blinded the senses of many, that they cannot, or at least will not learn what appertaineth to *God*, and what to *Cæsar*; but because the Spirit of God hath said, *Honour the King*; therefore whatsoever they command, be it right or wrong, must be obeyed. It is blasphemy to affirm, That God hath commanded any creature to be obeyed against himself, that for the command of any *Prince*, be he never so potent, men shall commit Idolatry, embrace a Religion which God hath not approved by his Word, or confirm by their silence wicked and blasphemous Laws made against the Honour of his Majesty; and men that do so are *Traitors* to their *Princes*, whom by flattery they confirm in their rebelling against God. ---- God *Pag.* 88. cannot lie, he cannot deny himself, he hath witnessed from the beginning, that no Religion pleaseth him, except that which he by his own Word *Deut.* 4. & 12. hath commanded and established: The Verity it

self

Mat. 15. self pronounceth this Sentence, *In vain do ye worship me, teaching for Doctrines the Precepts of men, and also all plantation, which my heavenly Father hath not planted, shall be rooted out.* Before the coming of his well-beloved Son in the flesh, he secretly punished all such as durst enterprise to alter or change his Ceremonies or Statutes, as in *Saul, Uzziah, Nadab, Abihu* is to be read, and will be now, after that he hath opened his counsel to the world by his onely Son, whom he commandeth to be heard; and after that by holy Spirit, speaking in his *Apostles*, he hath established the Religion, in which he would have his true worshippers to abide unto the end, will he now (I say) admit mens inventions in the matter of Religion, which he reputed for damnable Idolatry? If men or *Angels* would affirm, that he will, or may do it, his own Verity shall convince them of a lie; for this Sentence he pronounceth, *Not that which seemeth good in thy eyes, shalt thou do to the Lord thy God, but that, which the Lord thy God hath commanded thee, that do thou; adde nothing unto it, diminish nothing from it*, which, sealing up his New Testament, he repeateth in these words, *That which ye have, hold till I come*, &c. ----

Deut. 4. & 12.

Rev. 2.

The Ecclesiastical History of Scotland, pag. 101.

Whilst Mr. *Knox* was thus occupied in *Scotland*, Letters came to him from the *English Church*, assembled at *Geneva* (which was separated from the superstitious and contentious company that was at *Frankford*) commanding him in Gods Name, as he that was their chosen Pastour, to repair unto them for their comfort. Great desires there were to stay him in *Scotland*, but he would not be perswaded, saying, Once I must see that little Flock, which the wickedness of men hath compelled me to leave; adding, That if God blessed those small beginnings, and if that they continued in godliness,

Pag. 102.

when-

whensoever they pleased to command him, they should find him obedient.

Immediately after his leaving *Scotland*, the *Bishops* summoned him, and for non-appearance, burnt him *in Effigie* at the Cross in *Edinburg*, *An.* 1555. from the which unjust Sentence, Mr. *Knox* made his Appellation, and directed it to the *Nobility* and *Commons* of *Scotland*, Printed at *Geneva*, *An.* 1558.

In his Appellation. ---- To the *Nobility* and *States* of *Scotland*. ---- It is not onely the love of this temporal life (Right Honourable) nor the fear of corporal death that moveth me to expose unto you the injuries done against me, and to crave of you redress; but it proceedeth partly from the reverence every man oweth to Gods eternal Truth, and partly from a love which I bear to your Salvation. It hath pleased the Lord of his infinite mercy, not onely to illuminate the eyes of my mind, *&c.* but to make and appoint me a Witness, *Minister*, and *Preacher* of his Doctrine, the sum whereof I communicated to my Brethren in *Scotland*, because I knew my self to be a Steward, and must give an account, *&c.* I did therefore (as Gods Minister) whilst with them (God is record and witness) truly and sincerely, according to my gift divide the word of Salvation, *&c.* ---- I affirmed (so taught by my Master Christ Jesus) *That whosoever denieth him, yea or is ashamed of him before this wicked generation, him shall Christ deny, and of him be ashamed*, &c. And therefore I feared not to affirm, that of necessity it is, that such as hope for life everlasting, avoid all Superstition, vain Religion, and Idolatry; Vain I call, whatsoever is done in Gods Service or Honour, without the express command of his Word. ---- Nevertheless me as an Heretick, and this Doctrine

See his Appellation at the end of the Ecclesiastical History of Scotland, *pag.* 1.

Pag. 2.

ctrine as Heretical, have your false Bishops and ungodly Clergy condemned, pronouncing against me a Sentence of death, in testification whereof they have formed a Picture, from which false and cruel Sentence, &c. I make it known to your Honours, that I appeal to a lawful and general Council, &c. most humbly requiring of your Honours, to receive me calling unto you, as to the Powers of
Pag. 3. God, ordained into your Protection against the rage of Tyrants, not to maintain me in any iniquity, errour, or false opinion, but to let me have such equity, as God by his Word, ancient Laws and
Pag. 4. determinations of godly Councils, grant to men accused or infamed. ---- It is lawfull to Gods Prophets and Preachers of Christ to appeal from the sentence and judgement of the visible Church, to the knowledge of the Civil Magistrate, who by Gods Law is bound to hear their causes, and to de-
Jer. 26. fend them from Tyranny, as appears in *Jeremiah's*
Pag. 5. case, &c. He was condemned by the Priests and Prophets in *Jerusalem*, &c. who then onely in earth were known to be the Visible Church, from which Sentence he appealed, *i. e.* sought help of the Princes. I am in your hands, &c. *q. d.* the Princes of *Judah* and *Rulers* of the people, to whom it belongs indifferently to judge between party and party, to justifie the Just man, and to condemn the Malefactour. You have heard a Sentence of death pro-
Pag. 6. nounced against me by the Priests, &c. I stand in your presence, whom God hath made Princes, your Power is above their Tyranny, before you do I expose my cause, I cannot resist to suffer what you think just; but least my lenity and patience should make you negligent in the defence of me in my just cause, &c. I dare not conceal. That if you murder me (which thing ye do, if ye defend

me

me not) ye make your ſelves and this whole City guilty of my blood: whereupon they freed him from the Sentence. ---- The ſame this Prophet did before *Zedekiah*. ---- This will more plainly appear in the fact of Saint *Paul*. ---- He appealed from all judgement of the Prieſts at *Jeruſalem* to the *Emperour*. ---- It ſeems that his Cauſe was greatly to be ſuſpected, partly for that he refuſed the judgement of thoſe, that had moſt knowledge (as all men ſuppoſed) of Gods Will and Religion; and partly becauſe he appealed to the *Emperour*, who then was at *Rome*, far abſent from *Jeruſalem*, a man ignorant of God, and enemy to all vertue: But the *Apoſtle* conſidering the nature of his enemies, and what things they had intended againſt him, did not fear to appeal from them, *&c.* grounding himſelf upon his innocency, he neither regarded the diſpleaſure of *Feſtus*, nor the brunt of the ignorant multitude, but appealed to *Caeſar*, &c. ---- What I think of mine own perſon God will reveal, when the ſecrets of all hearts ſhall be diſcloſed, *&c.* But touching the Doctrine and Cauſe, for which that adulterous and wicked generation of Antichriſts Servants (who will be called Biſhops among you) have condemned me: I fear not, neither do I ſhame to confeſs and avow before man and Angel to be the eternal truth of the eternal God; and in that caſe I doubt not to compare my ſelf with any member, in whom the Truth hath been impugned, ſince the beginning. ---- Seeing that my battel is againſt the proud and cruel hypocrites of this Age, as that battel of thoſe moſt excellent inſtruments was againſt the falſe Prophets and Malignant Church of their ages. No man ought to think it ſtrange that I compare my ſelf with them, with whom I ſuſtain a common cauſe.

Jer. 38. before
Pag. 7.
Acts 22. 23, 24, & 25.
Pag. 8.
Pag. 9.

---- But

---- But leſt that ſome doubt remain, that I require more of you then you of conſcience are bound to
Pag. 10. grant, ---- I purpoſe briefly, but yet freely to ſpeak what God by his Word doth aſſure me to be true. (1) That in conſcience you are bound to puniſh Malefactours, and to defend Innocents imploring your help. (2) That God requireth of you to provide that your Subjects be rightly inſtructed in his true Religion, and that the ſame be by you reformed, whenſoever abuſes do creep in by the malice of Satan, and negligence of men. (3) That you are bound to remove from Honour, and to puniſh with Death (if the Crime ſo require)
See pag. ſuch as deceive the people, or defraud them of that
11. *to pag.* food of their ſouls; I mean, Gods lively Word.
20. ---- After that *Moſes* had declared what was true
Pag. 20, Religion, *viz.* To honour God as he commanded,
21. *adding nothing to his Word, neither diminiſhing any*
Deut. 12. *thing from it*; and after alſo he had vehemently exhorted them to obſerve the ſame Law, he denounceth the puniſhment againſt the tranſgreſſours,
Deut. 23. *If thy Brother, Son, Daughter, Wife, or Neighbour,*
& 27. *whom thou loveſt as thine own life, ſollicite thee ſecret, ſaying, Let us go ſerve other gods,* &c. *let not thine eye ſpare him,* &c. Obſerve here, (1) That ſuch as ſollicitate onely to idolatry, ought to be puniſhed to death, without favour or reſpect of perſon, &c.
Pag. 22. (2) That the puniſhment of ſuch crimes, as are Idolatry, Blaſphemy, and others that touch the Majeſty of God, doth not appertain to Kings onely, but alſo to the whole body of the people, and every member thereof, according to his vocation, &c. God even ſtreightly commandeth, that a City de-
Deut. 7. clining to idolatry ſhould fall by the edge of the Sword, and that the whole ſpoil of the ſame ſhould be burned, no portion of it reſerved, that the

Lord

Lord may turn from the fury of his wrath, &c. Pag. 23.
hinting, that by the defection and idolatry of a few, Gods wrath is kindled against the whole, which is never quenched, till such punishment be taken upon the Offenders, that whosoever served them in their idolatry be brought to destruction; because that it is execrable and accursed before God. --- If any think that this is contrary to the practise Pag. 24.
of the *Apostles*, who finding the *Gentiles* in idolatry, did call them to repentance, requiring no such punishment: I answer, That the *Gentiles* before the preaching of Christ, were never avowed by God to be his people, nor received into his household, neither were his Laws given unto them to be kept in *Religion*, nor *Policy*; and therefore no corporal punishment was inflicted on them, &c. But after they repented of their idolatries and embraced, and made one people with the believing *Jews*, they were subject to the same Law, as the *Jews* were, and were liable to the same punishment if they returned to idolatry again. ---- In universal Pag. 25.
defections, and a general revolt, such as was in *Israel* after *Jeroboam*, there is a diverse consideration; for then, because the whole people were conspired against God, none could be found to execute the punishment God had appointed, till God raised up *Jehu*, whom he appointed for that purpose. ---- I know that your *Bishops*, &c. will Pag. 32.
cry, A damned *Heretick* ought not to be heard. But remember, my Lords, what I protested in the beginning, upon which ground I continually stand, I am no Heretick, no deceivable Teacher, but the Servant of Christ Jesus, a Preacher of his infallible Verity, innocent in all they can lay to my charge, &c. and therefore am unjustly condemned, from which cruel Sentence I have appealed, and do ap-

peal (as before) in the mean time moſt humbly requiring your Honours to take me into your protection, to be Auditors of my juſt defences, granting unto me the ſame liberty, which *Ahab*, a wicked King, and *Iſrael*, at that time a blinded people, granted to *Elijah* in the like caſe, *viz.* that your Biſhops, and the whole rable of your Clergy may be called before you, and before the people whom they have deceived; that I be not condemned by multitude, cuſtome, authority, or law deviſed by man, but that God himſelf may be judge betwixt me and my adverſaries. Let God, I ſay, ſpeak by his Law, *Prophets*, Chriſt Jeſus, *Apoſtles*, and ſo let him pronounce what Religion he approveth, and then be my enemies never ſo many, and appear they never ſo ſtrong and learned, no more do I fear victory, then did *Elijah*, being but one man, againſt the multitude of *Baal*'s Prieſts. And if they think to have advantage by their Councils and Doctors, this I farther offer, to admit the one and the other as witneſſes in all matters debatable, three things (which juſtly cannot be denied) being granted, (1) That the moſt ancient Councils, nigheſt to the Primitive Church, in which the learned and godly Fathers examined all matters by Gods Word, may be holden of moſt authority. (2) That no determination of Councils, or man, be admitted againſt the plain verity of Gods Word, nor againſt the determination of thoſe four chief Councils, *&c.* (3) That to no Doctor be given greater authority, then *Auguſtine* required to be given to his Writings, *viz.* If he plainly prove not his affirmation by Gods infallible Word, that then his Sentence be rejected and imputed to the errour of a man.---

1 *Kings* 18.

Pag. 34. ---- To the Commonalty of *Scotland*. ---- I am moſt aſſuredly perſwaded, that whatſoever is uſed

in

in the Papistical Church, is altogether repugnant to Christs blessed Ordinance, and is nothing but mortal venome, of which whosoever drinketh, therewith he drinketh death and damnation, except by true conversion unto God he be purged from the same. ---- It will be said, That it is unreasonable, that ye should call your Religion in doubt, which hath been approved and established by so long continuance, and by the consent of so many men before you. But I shortly answer, That neither is the long continuance of time, neither the multitude of men a sufficient approbation, which God will allow for our Religion: For as some of the Ancients witness, neither can long process of time justifie an errour, nor can the multitude of such as follow it, change the nature of the same; but if it was an errour in the beginning, so it is in the end; and the longer that it be followed, and the more that do receive it, it is the more pestilent, and the more to be avoided. If Antiquity or Multitude of men could justifie any Religion, then was the idolatry of the *Gentiles*, and now is the abomination of the *Turks* good Religion; for *antiquity* approved the one, and a *multitude* have received and do defend the other. But otherwise to answer; Godly men may wonder from what Fountain such a Sentence doth flow, that no man ought to try his Faith and Religion by Gods Word, but he may safely believe and follow every thing, which Antiquity and Multitude have approved. The Spirit of God doth otherwise teach us, *Search the Scriptures*, &c. The *Bereans* are commended for trying the *Apostles* Doctrine by Gods plain Scriptures. *Believe not every Spirit*, but *try the Spirits*, &c. *Whoso doth evil hateth the light*; *neither will he come to the light, lest that his works be* ma-

Pag. 35.

John 5. & 7. *Acts* 17. 1 *John* 4. *John* 3.

manifested and rebuked. ---- Truth being of the nature of fine purified Gold, doth not fear the trial of the Furnace; but the stubble and chaffe of mens inventions (such is their Religion) may not abide
Pag. 36. the flame of the fire. ---- Seeing *Religion* is to man, as the *stomack* to the body, which, if it be corrupted, doth infect all the members, it is necessary that the same be examined, and if it be found repleni shed with pestilent humours (I mean with the fancies of men) then of necessity it is that those be purged, else shall your bodies and souls perish for ever. A corrupt Religion defileth the whole life of man, appear it never so holy. Neither would I that ye should esteem the reformation and care of Religion less to appertain to you, because you are no *Kings, Rulers, Judges, Nobles*, nor in Authority. ---- To believe and receive the Gospel the Commonalty are no less bound, then be their Rulers and Princes. ---- As your bodies cannot escape corporal death, if with your Princes ye eat & drink deadly poyson (although it be by ignorance or negligence) so shall ye not escape the everlasting, if with them ye profess a corrupt Religion. ---- As the just liveth by his own faith, so doth the unfaithful perish by his own infidelity ---- If ye look for the life everlasting, you must try if ye stand in the faith; and if ye would be assured of a true and lively faith, you must needs have Christ
P. 37. truly preached unto you. --- When the Tabernacle was built and set in order, God provided how it and the things pertaining to the same should be sustained, so that they should not fall in decay: and this provision (albeit Heaven and Earth obey his Empire) would he not take from the secret and hid treasures, which lie dispersed in the veins of the Earth, neither yet would he take it onely from the

the rich and potent of the people, but the rich should give no more for that use, then the poor, nor the poor less then the rich. ---- If this equality was commanded by God for the maintenance of that transitory Tabernacle, which was but a shadow of a better to come; is not the same required of us, who have the Verity, which is Christ Jesus? He being clad in our nature is *Immanuel*, i. e. *God with us*. And for the more assurance of his promise of being with us, &c. he hath erected among us the signs of his own presence with us, the true preaching of his Word, and right administration of the Sacraments, his spiritual Tabernacle, to the maintenance whereof is no less bound the Subject then the Prince, the poor then the rich. ---- As the one is obliged *to believe in heart, and with mouth to confess the Lord Jesus*, so also is the other. ---- The poorest that in the dayes of this cruel persecution believeth in Christ, and boldly doth confess him before this wicked generation, is no less acceptable before God, then is the King, that by his Sword and Power rooteth out Idolatry, and so advanceth Christs Glory. ---

From Geneva, *July* 4. 1558.

Exod. 30. *Pag.* 31. *Pag.* 39.

Afterwards Mr. *Knox* called back again into *Scotland* by some Lords, &c. but a stop being for a while put upon his return, he writ from *Diep*, *Octob.* 27. 1557. having left *Geneva*.

The Eccles. Hist. of Scotland, pag. 107, 108, 109.

In his Letter. ---- If any perswade you for fear of dangers that may follow, to faint in your former purpose, let him be judged of you both foolish and your mortal enemy: *foolish*, because he understood nothing of Gods approved wisdome; and *enemy* unto you, because he laboured to separate you from Gods favour, provoking his vengeance

and grievous plagues against you; because he would that you should prefer your worldly rest to Gods praise and glory, and the friendship of the wicked to the salvation of your Brethren. I am not ignorant that fearful troubles shall ensue your enterprise: But O joyful and comfortable are the troubles and adversities, which man sustaineth for accomplishment of Gods Will revealed by his Word! How terrible soever they appear to the judgement of the natural man, yet are they never able to devour, nor utterly to consume the Sufferers; for the invisible and invincible power of God sustaineth and preserveth, according to his promise, all such, as with simplicity do obey him. ---

Pag. 149. When the Bishop of Saint *Andrews* threatned Mr. *Knox*, that if he preached there (as he intended) he should be assaulted with a dozen of *Culverings*. Being demanded his judgement, whether his preaching should not be delayed, answered, God is my witness, that I never preached Christ Jesus in contempt of any man, neither mind I at any time to present my self to that place, having either respect to my own private commodity, or to the worldly hurt of any creature: But to delay to preach to morrow (unless the body be violently withholden) I cannot in conscience; for in this Town and Church God began first to call me to the dignity of a Preacher, from the which I was reft by the tyranny of *France*, and procure-

Pag. 147. ment of the Bishops, what torment I sustained in the *Gallies*, &c. is now no time to recite. This onely I cannot conceal, which more then one have heard me say, when absent from *Scotland*, That my assured hope was in open audience to preach at Saint *Andrews*, before I departed this life. And therefore, my Lords, seeing that God, above the ex-

expectation of many, hath brought my body to the same place, where first I was called to the office of a Preacher, and from the which I was most unjustly removed, I beseech your Honours not to stop me from presenting my self unto my Brethren: And as for the fear of danger, that may come to me, let no man be sollicitous; for my life is in the custody of him, whose glory I seek; and therefore I cannot so fear their boast or tyranny, that I will cease from doing my duty, when of mercy he offereth the occation. I desire not the hand of any man to defend me, onely I crave audience, *&c.* Whereupon the Lords were fully content he should preach; and so he did, upon the ejection of the *buyers and sellers forth of the Temple*, applying the corruption that was then, to the corruption that is in Papistry, and Christs fact to the duty of those to whom God gives power and zeal to remove all Monuments of idolatry. ---- When the *Lords* and those that favoured Reformation were driven from *Edinburg* to *Sterling* (which was the time of their greatest trouble) Mr. *Knox* preached on *Psal.* 80. 5.6,7,8. *Pag.* 206. 207.

In the Sermon. ---- God in wisdome sometimes suffers his chosen Flock to mockage, and dangers, yea apparent destruction; that they may feel the vehemency of Gods indignation; that they may know how little strength is in themselves; that they may leave a testimony to the generations following, as well of the malice of the Devil against Gods people, as of the marvellous Work of God in preserving his little Flock by far other means, then man can espy. ---- It is a great and sore temtation, when God turns away his face from our Prayers, *&c.* This temptation no flesh can overcome or abide, unless the mighty Spirit of God *Pag.* 208.

interpose; as appears in *Saul*, when God would not hear him. The difference between the Elect and Reprobate in this temptation is this; The Elect, sustained by the secret power of Gods Spirit, still call upon God, albeit he appear to contemn their Prayers, as *Jacob* did, &c. But the Reprobate, being denied their requests, do cease to pray, and contemn *God*, and it may be seek to the *Devil* for what they cannot obtain by God. ---- Such is our tender delicacy and self-love of our own flesh, that those things, which we lightly pass over in others, we can greatly complain of, if they touch our
Pag. 209. selves. ---- When the sins of men are rebuked in general, seldome is it that man descendeth within himself, accusing and condemning in himself that, which most displeaseth God; but rather he doubteth that to be a cause, which before God is no cause indeed; as the *Israelites* supposed the cause of their overthrow was, because they had lifted the Sword against their Brethren of *Benjamin*, and yet the express command that was given them, did deliver them from all crime in that cause. ---- The true cause was their going to execute judgement against the wicked without repentance for their own former offences and defection from God; and their trusting in their own strength, they were a great multitude, and the other far inferiour to
Pag. 210. them. ---- When we were a few, &c. we called upon God, and took him for our Protector, Defence, and Refuge; among us we had no bragging of multitude, nor of our strength, nor of our policy; we did onely sob to God to have respect to the equity of our Cause, and to the cruel pursuit of the tyrannical Enemy. But since that our Number hath been multiplied, and great Ones joyned with us, nothing hath been heard, but, This Lord

will

will bring these many hundred Spears; this man hath the credit to perswade the Countrey; If this *Ere* be ours, no man in such bounds will trouble us. Thus we made flesh our Arm. ---- It resteth that we turn to the Eternal our God (who beateth down to the death, that he may raise up again, to leave the remembrance of his wonderous deliverance, to the praise of his own Name) which if we do unfeignedly, I no more doubt, but that this our dolour, confusion, and fear, shall be turned into joy, honour, and boldness, then that God gave victory to the *Israelites* over the *Benjamites*, after that twice with ignominy they were repulsed. Yea, whatsoever shall become of us and our mortal carkases, I doubt not but that this Cause (in despight of Satan) shall prevail; for it is the eternal Truth of the eternal God.

It may be that God shall plague some; for that they delight not in the Truth, albeit for worldly respects they seem to favour it: yea God may take some of his dearest Children away, before that their eyes see greater troubles; but neither shall the one, nor the other so hinder this Action, but in the end it shall triumph. *Pag.* 211.

After the taking of *Kinghorn*, at which time the *Queen Regent* blasphemously said, Where now is *John Knox* his God? My God is now stronger then he even in *Fife*. Mr. *Knox* preached a comfortable Sermon, on the danger wherein the Disciples of Christ, when they were in the midst of the Sea, and Jesus upon the Mountain, exhorting them not to faint, but to rowe against the contrary blasts, till that Jesus Christ should come; for (said he) I am assuredly perswaded, that God will deliver us from this extreme trouble, as that this is the Gospel of Jesus Christ, which I preach unto you this day. *Pag.* 215. *John* 6.

day. The fourth watch is not yet come, abide a little, the Boat shall be saved, and *Peter*, which hath left the Boat, shall not drown.

Pag. 218. In his Letter to Sir *William Cicil*, *Secretary of State in* England. ---- As from God you have received Life, Wisdome, and Honours, *&c.* so ought you wholly to apply the same to the advancement
Pag. 219. of his glory, *&c.* which alas! in times past you have not done: For to the suppressing of Christs true Evangel, to the erecting of Idolatry, and to the shedding of the blood of Gods most dear Children, have you by silence consented and subscribed this your most horrible defection from the known Truth and once professed, *&c.* He hath not dealt with you, as with others, *&c.* but you guilty in the same offences hath he fostered (as it were) in his own bosome, during the time of that most miserable thraldome under Queen *Mary*; and now hath set you at such liberty, as the fury of Gods enemies cannot hurt you, except that willingly against his Honour, you take pleasure to conspire with them. ---- God requires of you earnest repentance for your former defection, and an heart mindful of his merciful providence, and a will ready to advance his glory, that evidently it may appear, that in vain you have not received these graces of God. To performance whereof, of necessity it is, that carnal wisdome and worldly policy (to both which you are too much inclined) give place to Gods naked Truth. Very love compells me to say, That except the Spirit of God purge your heart from that Venome, which your eyes have seen destructive to others, that you shall not long escape the reward of Dissemblers.---Now you are in that estate and credit, in the which you shall either comfort the sorrowful and afflicted for righ-

righteousnes sake, or else you shall molest and oppugne the Spirit of God speaking in his Messengers. The Comforters of the afflicted for godlines have promise of comfort in their greatest necessities; but the Troublers of Gods Servants (how contemned soever they appear before the world) are threatned to have their Names in execration to the Posterities following. ---- Except that in the Cause of Christs *Evangel* you be found simple, sincere, fervent, and unfeigned, you shall taste of the same cup, which Politick Heads have drunk in before. ---- I hear that some of that poor Flock, of late assembled in *Geneva*, are so extremely handled, that those who most rudely have shed the blood of Gods most dear Children, find this day among you greater favours, then they do. Alas! This appeareth much to repugne to Christian Charity: for whatsoever hath been mine offence, this I fear not to affirm in their Cause; That if any that have suffered Exile in those most dolorous dayes of Persecution, deserve praise and commendation for peace, concord, sober and quiet living, it is they. ---- *Pag.* 220.

From Diep, *April* 10. 1559.

In his Letter to Queen *Elizabeth*. --- Consider deeply how for fear of your life you did decline from God, and bow to Idolatry, going to *Mass* under your Sister *Mary* her persecution of Gods Saints. Let it not appear a small offence in your eyes, that you have declined from Christ Jesus in the day of your Battel: neither would I that you should esteem that mercy to be vulgar and common, which you have received, *viz.* that God hath covered your Offence, hath preserved your Person, when you were most unthankful, and hath *Pag.* 226.

hath Exalted you, &c. ---- Commonly it is seen, that such as refuse the counsel of the Faithful (appear it never so sharp) are compelled to follow the deceit of Flatterers to their own perdition. ----

Edinburg, July 28. *A.* 1559.

*Pag.*310. When *Mass* was permitted to the *Queen* for a time, Mr. *Knox* the next Sabbath after the first Mass, shewed what terrible plagues God had taken upon Realms and Nations for Idolatry, and added, That one *Mass* was more fearful to him, then if Ten thousand armed Enemies were Landed in any part of the Realm, of purpose to suppress the whole Religion; for (said he) in our God there is strength to resist and confound multitudes, if we unfeignedly depend upon him, whereof heretofore we have had experience; but when we joyn hands with Idolatry, it is no doubt but both Gods amiable presence and comfortable defence will leave us, and what shall then become of us? Alas! I fear that experience will teach us to the grief of many.

When God began to make his words good, He did in the audience of many, *Dec.* 1565. ask God mercy that he was not more vehement and upright in suppressing that *Idol* at the beginning; For (said he) albeit I spake that, which offended some (which this day they see and feel to be true) yet did I not that, which might have been done; for God had not onely given me knowledge and a tongue to make known the impiety of that Idol, but he had given me credit with many, who would have put in execution Gods Judgements, if I would onely have consented thereto: but so careful was I of that common tranquility, and so loth was I to offend some, that in secret conference with zealous men

men I travelled rather to mitigate, yea to slacken that fervency God had kindled in them, then to animate or encourage them to put their hands to the Lords Work: wherein I acknowledge my self to have done most wickedly, and from the bottome of my heart do ask of my God pardon, that I did not what in me lay to have suppressed that Idol in the beginning.

When the *Queen* accused him for stirring up her Subjects against her Mother & her Self, and that he was the cause of much sedition & great slaughter in *England*, and that all he did was by *Necromancy*: Madam (said Mr. *Knox*) may it please your Majesty patiently to hear my simple answers: and first, If to teach the Word of God in sincerity, if to rebuke *Idolatry*, and to will a people to worship God according to his Word, be to raise Subjects against their Princes, then cannot I be excused; but if the true knowledge of God and his right worshipping be the chief cause, which must move men to obey their just *Princess* from their heart (as it is most certain they are) wherein can I be reprehended? I think, and am surely perswaded that your Majesty hath had, and now hath as unfeigned obedience of such as profess Christ Jesus within this Realm, as ever your *Father* or *Progenitors* had of those that were called *Bishops*. ---- And now shortly to answer the other two Accusations, I heartily praise my God, through Jesus Christ, that Satan, that enemy of mankind, and the wicked of the world, have no other crimes to lay to my charge, then such as the world it self knoweth to be most false and vain. If indeed in any of the places, where I was in *England*, during the time of my being there, there was either Battel, Sedition, or Mutiny, I shall confess my self a shedder of blood; but

Pag. 311.

Pag. 312.

but God so blessed my weak labours in *Barwick* (wherein then commonly used to be slaughter, by reason of quarrels that used to arise among Souldiers) that there was great quietness all the time that I remained there. And whereas they slander me of *Magick*, *Necromancy*, &c. all the Congregations that ever heard me, know what I spake against such acts, and those that use such impiety: but seeing my Master was accused thus, even that he was possessed with *Belzebub*, I must patiently bear their false accusations.

But yet (said the *Queen*) you have taught the people to receive another Religion, then their *Princes* can allow; and how can that Doctrine be of God, seeing God commandeth Subjects to be obedient to their *Princes*? *Madam* (said he) *as right Religion took neither original, nor antiquity from worldly Princes, but from the eternal God alone; so are not Subjects bound to frame their Religion according*
Pag. 313. *to the appetite of their Princes.* ---- Daniel *and his fellows were Subjects to* Nebuchadnezzar *and unto* Darius, *and yet they would not be of their Religion. The three Children said, We make it known to thee, O King, that we will not worship thy gods. And* Daniel *prayed publickly to his God against the express command of the King.* ----

Pag. 314. You are not the Church (said the *Queen*) that I will nourish: I will defend the Church of *Rome*; for I think it is the true Church of God. Your will *Madam* (said he) is no reason, neither doth your thought make that *Roman Harlot* to be the *immaculate Spouse* of Jesus Christ. And wonder not (*Madam*) that I call *Rome* an *Harlot*; for that Church is altogether polluted with all kind of spiritual fornication, &c. Yea I offer my self further to prove, that the Church of the *Jews*, who crucified

cified Christ Jesus, when they manifestly denied the Son of God, was not so far degenerated from the Ordinances and Statutes, which God gave by *Moses* and *Aaron* to his people, as the *Church of Rome* is declined from the purity of Religion, which the Apostles taught and planted. ----

You interpret the Scriptures (said she) in one manner, and they in another; whom shall I believe? who shall be *Judge?* Believe (said he) God that speaketh plainly in his Word; and further then the Word teacheth you, ye shall believe neither the one, nor the other. The Word of God is plain in it self; and if there appear any obscurity in one place, the Holy Ghost, who is never contrarious to himself, explains the same more clearly in other places.

When he was accused as one that had irreverently spoken of the *Queen*, and that travelled to bring her into hatred and contempt of the people, and that he had exceeded the bounds of his Text. *Madam* (said he) if your ears had heard the whole matter that I treated of, if there be in you any spark of the Spirit of God, yea of honesty and wisdome, you would not justly be offended with any thing I spake. ---- My Text was this, *And now O Kings understand, be learned ye Judges of the earth.* After (*Madam*) I had declared the dignity of *Kings* and *Rulers*, the obedience due to them, I demanded this Question, But oh alas! what account shall the most part of *Princes* make before the supreme Judge, whose Throne and Authority so shamefully they abuse? The complaint of *Solomon* is this day most true, That Violence and Oppression do occupy the Throne of God on earth; for whilst that Murtherers, Blood-thirsty men, Oppressors, *&c.* dare present themselves before Kings and Princes, and *Pag.* 334.

and the poor Saints of God are banished and exiled, what shall we say, but that the Devil hath taken possession in the Throne of God, which ought to be fearful to all wicked doers, and a refuge to the innocent and oppressed: And how can it be other-
Pag. 335. wise? For Princes will not understand, *&c.* Gods Law they despise, his Statutes and holy Ordinances they will not understand; for in fidling and singing they are more exercised, then in reading or hearing Gods most blessed Word. *&c.* And of dancing (*Madam*) I said, That albeit in Scripture I find no praise of it, and in profane Writers it is termed the gesture rather of those that are mad, then of sober men. Yet do I not utterly condemn it, provided that two vices be avoided. (1) That the principal Vocation of those that use that exercise, be not neglected, for the pleasure of dancing. (2) That they dance not, as the *Philistines* their Fathers, for the pleasure that they take in the displeasure of Gods people; for if they do so, they shall receive the *reward of dancers*, and that will be to *drink* in Hell, unless they speedily repent. So shall God turn their mirth into sudden sorrow; for God will not alwayes afflict his people, nor wink at the tyranny of Tyrants.

Many that stood by witnessed, That Mr. *Knox* had recited the very words that publickly he spake. The *Queen* looked about upon some of the Reporters, and said, Your words are sharp enough, as you have spoken them, but yet they were told me in another manner. ---- If you hear any thing of my self, that misliketh you, come to my self and tell me, and I shall hear you. Madam (said he) I am called to a publick Function within the Church of God, and appointed by God to rebuke the sins of all. I am not appointed to come to every man in

in particular to shew him his offence; for that labour were infinite. If your *Majesty* pleaseth to frequent the publick Sermons, then I doubt not but you shall fully understand, both what I like and mislike, as well in your *Majesty* as in all others. Or if your *Majesty* will assign me a certain day and hour when it shall please you to hear the Form and Substance of Doctrine, which is proposed in publick to the Churches of this Realm, I will most gladly wait upon your *Majesties* pleasure, time, and place; but to come and wait upon your Chamber door, or elsewhere, and then to have no farther liberty, but to whisper my mind in your *Majesties* ear, or to tell you what others think or speak of you, neither will my conscience, nor the Vocation whereto God hath called me, suffer it. *P. g. 336.*

Mr. *Knox* departed with a reasonable merry countenance, whereat some *Papists* offended, said, He is not afraid; which heard by him, he answered, Why should the pleasant face of a *Lady* affray me? I have looked in the faces of many angry men, and yet have not been afraid above measure.

When the *Courtiers* pickt quarrels against the Preachers for reprehending avarice, oppression, excess, riotous cheer, banquetting, immoderate dancing, and whoredome, that thereof ensues, which then began to abound at Court, alledging, That all their preaching was turned into railing. Mr. *Knox* told them; It cometh to our ears, that we are called Railers, whereof albeit we wonder, yet we are not ashamed, seeing that the most worthy Servants of God, that before us have travelled in this Vocation, have so been stiled; but unto you do I say, that the same God, who from the beginning hath punished the contempt of his Word, and *P. g. 348.*

hath poured forth his vengeance on such proud mockers, shall not spare you; yea, he shall not spare you before the eyes of this wicked generation, for the pleasure whereof ye despise all wholesome admonition. Have you not seen greater then any of you sitting where ye sit (Earl *Huntly*) pick his nails, and pull down his Bonnet over his eyes, when Idolatry, Witchcraft, Murder, Oppression, *&c.* were rebuked? was not this his common talk? When these Knaves have railed their fill, then will they hold their peace. Have ye not heard it affirmed to his own face, that God should revenge that his blasphemy, even in the eyes of such as were witness to his iniquity? By your hands hath God executed the judgement threatned. But what amendment can be espied in you? Idolatry was never in greater quiet, vertue and vertuous men never in more contempt, vice was never more bold, nor punishment less feared. And yet
Pag. 349. who guides the *Queen* and *Court*? who but Protestants? O horrible slanderers of God, and of his holy Evangel! Better it were unto you plainly to renounce Christ Jesus, then thus to expose his blessed Evangel to mockage. If God punisheth not you that this same age shall see your punishment, the Spirit of righteous judgement guides me not.

Pag. 352. When the *Queen* sent for Mr. *Knox*, and would have him to perswade the people, especially the Gentlemen of the *West*, not to put hand to punish any for using themselves in their Religion as pleased them: He willed her Majesty to punish Malefactours according to the Laws, and he durst promise quietness upon the part of them that professed the Lord Jesus within *Scotland*; but if her Majesty thought to delude the Laws, he said, He feared some would let the *People* understand, that without

out punishment they should not be suffered so manifestly to offend Gods Majesty. ---- I shall cause (said the *Queen*) to summon all offenders, and ye shall know that I shall minister justice. I am assured then (said he) that ye shall please God, and enjoy rest and tranquillity within your Realm, which to your Majesty is more profitable, then all the *Popes* power can be. *Pag.* 354.

In his Letter to the *Earl* of *Murray*. ---- Seeing I perceive my self frustrate of my expectation, which was, that you should ever have preferred God to your own affection, and the advancement of his truth to your own commodity, I commit you to your wit, and to the conducting of those which can better please you. ---- *Pag.* 357.

In a Sermon concerning *the Queens Marriage*, he said, Whensoever the Nobility of *Scotland*, who profess the Lord Jesus, consent that an Infidel (and *all Papists be Infidels*) shall be Head to our Sovereign, ye do, so far as in you lies, banish Christ Jesus from this Realm; yea, bring Gods vengeance on the Countrey, a plague upon your selves, and perchance you shall do small comfort to your *Sovereign*. *Pag.* 359.

When he was upon that account brought before the *Queen*; *Madam* (said he) when it shall please God to deliver you from that bondage of darkness and errour, wherein ye have been nourished for lack of true Doctrine, your *Majesty* will find the liberty of my tongue nothing offensive. Out of the Pulpit I think few have occasion to be offended at me; but there I am not Master of my self, but must obey him, who commands me to speak plain, and to flatter no flesh upon the face of the earth. But what have you to do (said she) with my *Marriage*? I am sent (said he) to preach the *Evangel* of *Jesus* *Pag.* 360.

Christ to such as please to hear. It hath two parts, *Repentance* and *Faith*. Now, *Madam*, in preaching of Repentance, of necessity it is that the sins of men be noted, that they may know wherein they offend: but so it is, that the most part of your Nobility are so addicted to your affections, that neither Gods Word, nor yet their Commonwealth are rightly regarded; and therefore it becometh me to speak that they may know their duty. (And so he repeated to her self what he had said in publick) Whereupon the Queen wept; but when she had given place to her inordinate passions, Mr. *Knox* said, *Madam*, in Gods presence I speak, I never delighted in the weeping of any of Gods Creatures, *&c.* much less can I rejoyce in your *Majesties* weeping; but seeing I have given you no just occasion to be offended, but have spoken the truth, as my Vocation craves of me, I must sustain your *Majesties* tears, rather then I dare hurt my conscience, or betray the Commonwealth by silence.

Pag. 362. About that time he prayed thus. ---- Deliver us O Lord from the bondage of *Idolatry*. Preserve and keep us from the tyranny of Strangers. Continue us in peace and concord among our selves, if thy good pleasure be, O Lord, for a season.

Being asked, Why he prayed for quietness for a season, and not absolutely? His answer was, That he durst not pray, but in faith, and faith in Gods Word assured him, That constant quietness would not continue in that Realm, wherein Idolatry had been suppressed, and then was permitted to be erected again.

Pag. 365. The Master of *Maxwell* telling him, That he would not find that men will bear with him in times to come, as they had done in times past; I

(said

(said he) God stand my Friend, as I am assured he of his mercy will, so long as I depend upon his promise, and prefer his glory to my life and worldly profit, I little regard how men behave themselves towards me, &c. ----

The Earl of *Murray*, and the Secretary sent for Mr. *Knox*, and lamented that he had so highly offended the *Queen* by writing Letters, desiring the Brethren from all parts to convene at *Edinburg*, that there was no hope for him, unless he would confess his offence, and put himself in her *Majesties* will. I praise God through Jesus Christ (said he) I have learned not to fear the things that the Godless multitude fear. I have the testimony of a good conscience, that I have given no offence to the *Queen*; for I have done nothing but my duty, and so my hope is, that my God will give me patience to bear what will ensue. *Pag.* 367.

When he was called before the *Queen* and her *Council*, the *Secretary Lethington* told him, the *Queen* was informed, That he travelled to raise a tumult of her Subjects against her, and for certification thereof, produced one of his Letters, which he owned. Then said the *Secretary*, Mr. *Knox*, Are not you sorry from your heart, that such a Letter hath passed your Pen, &c. Before I repent (said he) I must be taught my offence. Offence (said *Lethington*) If there were no more but the Vocation of the *Queens Leiges*, the offence cannot be denied. Remember your self, my Lord, (said *Knox*) there is a difference betwixt a lawfull and an unlawfull Vocation. If I have been guilty in this, I have oft offended since I came last into *Scotland*; for what Vocation of Brethren hath ever been since, to which my Pen hath not served? and before this no man laid it to my charge as a crime. Then was *Pag.* 368. *Pag.* 369.

then (said *Lethington*) and now is now, we have no need of such Vocation, as sometimes we have had. The time that hath been (said *Knox*) is now before my eyes; for I see the poor flock in no less danger, then it hath been at any time before; except that the Devil hath gotten a Vizard upon his face, before he came in with his own face, discovered by open tyranny, seeking the destruction of all that refused Idolatry, and then I think you will confess, the Brethren lawfully assembled themselves for defence of their lives; and now the Devil comes under the Cloak of Justice, to do that which God would not suffer him to do by strength, by crafty deceit, making the Prince party, *&c.* After a long conference between the *Queen* and Mr. *Knox*, the *Secretary* told him, He might return to his house for that night. I thank God and the *Queens* Majesty (said he) and *Madam*, I pray God to purge your heart from *Papistry*, and to preserve you from the counsel of flatterers; for how pleasant soever they appear to your ear and corrupt affections for the time, experience hath taught us, in what perplexity they have brought famous Princes. After he was gone, the Nobility in the presence of the *Queen* absolved Mr. *Knox*.

Pag. 380. In his Prayer for the *Queen*. ---- O Lord, if thy good pleasure be, purge the heart of the *Queens* Majesty from the venome of Idolatry, and deliver her from the thraldome and bondage of Satan, into the which she hath been brought up, and yet remains, for the lack of true Doctrine; and let her see by the illumination of thy Spirit, that there is no means to please thee, but by Jesus Christ thy onely Son, and that Jesus Christ cannot be found but in thy holy Word; nor yet received, but as it prescribes, which is, to renounce our own wisdome,

dome, and preconceived opinion, and worship thee as it commands; that in so doing she may avoid the eternal damnation which is ordained for all obstinate impenitents; and that this poor Realm may also escape that plague and vengeance which inevitably followeth Idolatry, maintained against the manifest Word, and the light thereof.

Secretary Lethington was offended at two things therein. (1) Because he prayed for the *Queen* conditionally, If it be thy good pleasure, *&c.* Where have ye an example of such a Prayer? Mr. *Knox* answered, Wheresoever the examples are, I am sure of the Rule, which is this; *If we shall ask any thing according to his Will, he shall grant us.* ---- I have learned to pray in faith; now faith (you know) depends upon the Word of God; and so it is, that the Word of God teacheth me, that Prayer profiteth the Sons and Daughters of Gods Election. ---- Besides, did not the Apostles pray as they commanded others to pray? Now *Peter* commanded *Simon Magus* to pray conditionally, *If it be possible*, &c. (2) Where find ye that the Scriptures call any the Bond-slaves of Satan (said the *Secretary*) or that the Prophets of God spake of Kings and Princes so irreverently? The Scripture saith (said Mr. *Knox*) that by nature we are all the children of wrath, and our Master Christ affirms, *That such as do sin, are servants to sin*, &c. *Behold, I send thee* (saith Christ to *Paul*) *to the Gentiles, to turn them from the power of Satan unto God.* ---- Kings and Queens are not excepted, but all unfaithfull are pronounced to stand in one rank, and to be in bondage to one Tyrant the Devil. ---- *Elisha* was a Subject in the Kingdome of Israel, and yet how little reverence did he give to the King? he feared

Pag. 381.

Pag. 382.

not to say to King *Jehoram*, *What have I to do with*
Pag. 383. *thee?* &c. *As the Lord of Hosts liveth, in whose sight*
I stand, if it were not that I regard the presence of Je-
hoshaphat, *the King of* Judah, *I would not have looked*
toward thee, &c. ----

Pag. 390. *Lethington* telling him, That we are not bound to follow extraordinary examples, unless we have the like command, *&c.* I grant (said Mr. *Knox*) if the example repugne the Law; as if a covetous man should borrow silver, raiment, *&c.* from his neighbour, and withhold the same, alledging the example of the *Israelites* in *Egypt*, &c. But where the example agrees with the Law, *&c.* it stands to us in place of a Commandement; for as God in his Nature is constant and immutable, so cannot he condemn in the ages subsequent, that which he hath approved in his Servants before us. ----

Pag. 391. *Lethington* telling him, That prosperity doth not alwaies prove, that God approves the facts of men. Yes (said he) when the facts of men agree with the Law of God, and are rewarded according to his own promise expressed in his Law, the prosperity that succeeds them is a most infallible assurance, that God hath approved them. ----

Pag. 416. Upon the nineteenth of *August An.* 1565. a little while after the *Queen* was married to the Lord *Darley*, who to please the Protestants, came to Church, Mr. *Knox* preached upon *Isa.* 26. 13, 14, 15, 16, *&c.* wherein he said, That God sets in Government (for the offences and ingratitude of the people) Boyes and Women, and that God justly punished *Ahab* and his posterity, because he would not take order with that harlot *Jezabel*; for which Sermon he was called in question, and in answering said more then he had preached; for he added, That as the *King* had (to please the *Queen*) gone to

Mass;

Mass, and dishonoured the Lord God, so should God in his Justice make her an instrument of his ruine; and so it fell out in a very short time. But the *Queen* being incensed at these words, to please her he was forbid to preach for a time. This Sermon he took care to have it printed, to make known to the world what ground there was to deal so with him, as he tells us. *See his Life before the Ecclesiastical History of Scotland, pag. 3.*

In his Epistle to the Reader. ---- I dare not deny (least that in so doing I should be injurious to the Giver) but that God hath revealed to me secrets, unknown to the world, and also that he hath made my tongue a Trumpet, to forewarn Realms and Nations, yea, certain great revelations of mutations and changes, when no such things were feared, nor yet was appearing: A portion whereof cannot the world deny (be it never so blind) to be fulfilled; and the rest alas! I fear, shall follow with greater hast, and in more full perfection then my sorrowfull heart desireth. Notwithstanding these revelations and assurances, I did ever abstain to commit any thing to writing, contented onely to have obeyed the charge of him, who commanded me to cry. *See the Sermon it self at the end of the said History, p. 88.* *Pag. 89.*

If any then will ask to what purpose this onely Sermon is set forth, and greater matters omitted, I answer, To let such, as Satan hath not altogether blinded, see, upon how small occations great offence is now conceived. For this Sermon (from my Bed) I was called before the Council, and after long reasoning, I was by some forbidden to preach in *Edinburg*, so long as the King and Queen were in Town.----

The Sermon he writ for the Press the last day of *August* 1565. when the Castle of *Edinburg* was shooting against the Exiled for Christs sake; and *Pag. 122*

there-

therefore he concluded thus; Lord into thy hands I commend my Spirit, for the terrible roaring of Guns, and the noise of Armour do so pierce my heart, that my soul thirsteth to depart. Be merciful to thy flock, O Lord, and at thy good pleasure put an end to my misery.

See his Life before the Ecclesiastical History of Scotland, pag. 3.

The next Sabbath, after the Earl of *Murray* was slain, a Note was sent to Mr. *Knox*, among the Papers, wherein were written the names of those that desired the Prayers of the Church, with these words, Take up the man, whom ye accounted another god. At the end of his Sermon he bemoaned the loss that the Church and State of *Scotland* received by the death of that man, and said, That as God in his mercy giveth good and wise Rulers, so he taketh them away in his wrath; and then added, There is one in this Company, that maketh the subject of his mirth this horrible murder, whereat all good men have cause to be sorry: I tell him, he shall die where there shall be none to lament him.

The young Gentleman that writ the Note, hearing this Comination, went home and said to his Sister, that *John Knox* was raving to speak of he knew not whom. His Sister replied with tears in her eyes, telling him, That none of *John Knox*'s threatnings fell to the ground without effect: and so it fell out in this particular; for this Mr. *Thomas Metellan* shortly after went beyond Sea to travel, and died in *Italy*, having no known man to assist him, much less to lament him.

Pag. 4.

He told his People, it was his desire to finish and close his preaching with preaching upon the History of Christs Passion.

In his last Sermon to his People at *Edinburg*, (which was preached at the Election of Mr. *James Lawson*

Lawſon to ſucceed him, to whom he had writ thus; *Accelera mi frater, aliquin ſero venies*; Make haſte, Brother, otherwiſe you will come too late; meaning, That if he made any ſtay, he ſhould find him dead and gone. He called God to witneſs, that he had walked in a good conſcience among them, not ſeeking to pleaſe men, nor ſerving his own or other mens affections, but in all ſincerity and truth preached the Goſpel of Chriſt moſt gravely and pithily, exhorting them to ſtand faſt in the faith which they had received.

In his ſickneſs he ſaid unto the Earl of *Morton*, *Pag.* 5. who came to viſit him; My Lord, God hath given you wiſdome, honour, high birth, riches, many good and great friends, and is now to prefer you to the Government of the Realm. In his Name I charge you, that you will uſe theſe Bleſſings better in time to come, then you have done in times paſt: In all your actions ſeek firſt the glory of God, the furtherance of his Goſpel, the maintenance of his Church and Miniſtry; next be carefull of the King, and the welfare of the Realm. If you ſhall do this, God will be with you, and honour you: if otherwiſe you do it not, he will deprive you of all theſe benefits, and your end ſhall be ſhame and ignominy.

Theſe Speeches the Earl about nine years after, at the time of his Execution, called to mind, ſaying, That he had found them true, and Mr. *Knox* therein a true Propher.

A day or two before his death, he ſent for Mr. *Lindſay*, Mr. *Lawſon*, and the Elders and Deacons of the Church, and ſaid unto them, The time is approaching, for which I have long thirſted, wherein I ſhall be releaſed from all my cares, and be with my Saviour Chriſt for ever; and now God

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is my Witness, whom I have served with my Spirit in the Gospel of his Son, that I have taught nothing but the true and sincere Word of God, the true and solid Doctrine of the Gospel; and that the end I proposed in all my Doctrine was, to instruct the ignorant, to confirm the weak, to comfort the consciences of those who were humbled under the sense of their sins, and born down with the threatnings of Gods judgements. Such as were proud and rebellious, I am not ignorant, have blamed, and do yet blame my too great rigour and severity; but God knoweth, that in my heart I never hated the persons of those, against whom I thundred Gods judgements, I did onely hate their sins, and laboured according to my power to gain them to Christ. That I did forbear none of whatsoever condition, I did it out of the fear of my God, who hath placed me in the Ministry, and I know will bring me to an account. Now Brethren, for your selves, I have no more to say, but to warn you to take heed to
Pag. 6. the Flock, over which God hath placed you overseers, which he hath redeemed with the blood of his onely begotten Son. And now Mr. *Lawson*, Fight a good fight, do the work of the Lord with courage, and with a willing mind, and God from above bless you, and the Church whereof you have charge: against it (so long as it continueth in the Doctrine of the Truth) the gates of Hell shall not prevail.

This spoken, and the Elders and Deacons dismissed, he called the two Preachers to him, and said, There is one thing that grieveth me exceedingly; You have sometimes seen the courage and constancy of the Laird of *Grange*, in the Cause of God, and that most unhappy man hath cast himself away. I pray you two to take the pains to go to him,

him, and say from me, That unless he forsake that wicked course, wherein he is entred, neither shall the rock, in which he confideth, defend him; nor the carnal wisdome of that man, whom he counteth half a god (this was young *Lethington*) yield him help, but shamefully he shall be pulled out of that nest, and his carkass hang before the Sun (and so it fell out: for the next year, the Castle which he did keep against the Kings Authority, was taken, and he hanged before the Sun) the Soul of that man is dear unto me; and if it be possible, I would fain have him saved. They went, but could not prevail; yet at his death, he did express serious repentance for his sins.

The next day he was much in Prayer, crying, Come Lord Jesus, Sweet Jesus, into thy hands I commend my Spirit.

Being asked by those about him, if his pains were great, he answered, That he did not esteem that a pain, which should be unto him the end of all troubles, and beginning of eternal joyes.

Oftentimes, after some deep Meditations, he burst forth in these words, O serve the Lord in fear and death shall not be troublesome unto you: blessed is the death of those that have part in the death of Christ. *Pag. 7.*

In the Evening, having slept some hours together, but with great unquietness; for he was heard to send forth many sighs and groans. Being asked, after he awaked, How he did find himself, and what it was that made him to mourn so heartily in his sleep? He answered, In my life time I have oft been assaulted with Satan, & many times he hath cast in my teeth my sins, to bring me to despair; yet God gave me strength to overcome all his temptations:

and

and now that subtile Serpent, who never ceaseth to tempt, hath taken another course, and seeks to perswade me, that all my labours in the Ministry, and the fidelity that I have shewn in that Service, hath merited Heaven and immortality: but blessed be God, that brought to my mind these Scriptures, *What hast thou, that thou hast not received? and not I, but the grace of God in me.* With which he is gone away ashamed, and shall no more return. And now I am sure my Battel is at an end; and that without pain of body, or trouble of spirit, I shall shortly change this mortal and miserable life, with that happy and immortal, which never shall have end.

After one had prayed for him, he was ask'd whether he heard the Prayer? he answered, Would to God that ye had heard it with such an ear and heart as I have done: adding, Lord Jesus receive my spirit. With which words, without any motion of hands or feet, as one falling asleep, rather then dying, he ended his life.

When he was buried, the Earl of *Morton* being near the Grave, said by way of Epitaph, *Here lies the body of him, who in his life time never feared the face of man.*

L.

Lalæus.

Ward, *pag.* 161, 162. *Simon Lalæus* to *Silvester* his Executioner said, Never saw I a man in all my life, whose coming was more welcome to me then thine.

Fox, *Vol.* 2. *pag.* 142. *Silvester*, seeing the great faith and constancy of this blessed Martyr, was converted, and with all his Family removed to the Church at *Geneva*.

Lambert.

Fox, *Vol.* 2. *pag.* 396. The first Article against him was, Whether he was suspect or infamed of heresie? Unto your first De-

Demand (ſaid he) I anſwer, That I am not certain what all perſons at all ſeaſons have deemed or ſuſpected of me; peradventure ſome better, ſome worſe. The opinion of the people was never one, but thought diverſly of all the famous *Prophets*, and of the *Apoſtles*, yea and of *Chriſt* himſelf: ſome ſaying that he was a very good man; others ſaid nay, and called him a *Seducer*, &c. Seeing therefore that all men did not ſay well by Chriſt, the Author of Verity and Truth, yea Truth it ſelf, *&c.* what ſhould I need to regard, if at ſome time ſome perſon for a little cauſe ſhould ſuſpect of me amiſs, and evil report of me? *&c.* *Woe be unto you, when all men ſpeak well of you; for ſo did their Fathers to the falſe Prophets.* ---- *Pag.* 398.

In his Anſwer to their ſecond Demand.---- Our *Prelates* have ſent out commandments, that if any perſon ſhall adventure to keep any of *Luther's* Books, they ſhall be excommunicated, *&c.* But this is no novelty; for ſo did their fore-fathers the *Prelates* in Chriſts time, *&c.* When Chriſt went about preaching, the *Scribes* and *Phariſees*, who were *Prelates* then, gave a general command, That whoſoever confeſſed him to be Chriſt, ſhould be put out of the *Synagogue*, &c. The *Apoſtles* were in like manner ſerved. In the *Old Teſtament* they procured of one, that was a *temporal Ruler* at that ſeaſon, to have the Prophecy of *Jeremy* (for he of all other is moſt vehement againſt the diſſimulation of Prieſts) to be burned. ---- If they had the Spirit of Chriſt, which they claim and pretend to, they would follow the counſel of the *Apoſtles*, To prove all things, and to retain that onely which is good, refraining from all that hath ſemblance of evil; and to try the ſpirits of them that ſhould ſpeak, whether they were of God, or no. ---- The Prieſts (ſaith *Pag.* 399. 1 *Theſ.* 5. 1 *John* 4.

(saith *Chrysostome* on *Matthew*) that were *Pharisees* in Christs time, made an Ordinance, That *whosoever should acknowledge Jesus to be Christ, should be excommunicate.* If the *Phanisees* or *Priests*, that now do occupy their rooms, should make a like Ordinance, because they would not have Christs Doctrine professed for hindring their lucre, should we leave off to seek after the knowledge of Christs Doctrine? No verily. ---- When it was objected against *Hierom*, that he retained by him the Works of *Eusebius* and *Origen*, he bringeth to prove, That it was lawful for him that passage of the *Apostle*, *Prove all things*, &c. ---- These things prove, that I and others may safely (no good Law inhibiting, but Constitutions Pharisaical) read the Works of *Luther*, &c.

*Pag.*401. In his Answer to their fifth Demand. ---- It is evident from Christs words, *When you have done all things commanded, say yet you be unprofitable Servants*, &c. That he would not have us esteem our merits, when we have done what is commanded by God, but reckon our selves to be servants unprofitable to God, forasmuch as he hath no need of our well doing for his own advancement, &c. and if we ought not to attend our merits in doing the *Commandment of God*, much less in observing our own *Inventions, or Traditions of men*, unto which there is no benefit in all Scripture, which *Paul* calleth the Word of Truth and Faith, promised.

*Pag.*402. In his Answer to the sixth Demand. ---- *That they will not suffer Marriage to be solemnized at all times of the year*; I think it standeth not with Christs Rule, but rather is against the same. ---- It ought also freely to be administred, and without mony. --- In the Primitive Church (as ancient Doctors deem, and the Scripture in mine opinion recordeth the same)

same) there were no more Officers in the Churches of God then *Bishops* and *Deacons*. *Hierome* in his Com. on the Epistles of *Paul* saith, That those whom we call Priests were none other then Bishops, and the Bishops none other then Priests, &c. Neither were they chosen, as they be now adayes, &c. But they were chosen not onely of the Bishop, but with the consent of the people, among whom they should have their Living, as sheweth *Cyprian*, and the people ought to have power (as he saith) to chuse Priests, &c. But alas! such Elections are now banished, and new Fashions brought in.

In his Answer to the thirteenth Demand. ---- I say that there is a *Purgatory* in this world, the Fire of Tribulation, through which all Christians shall pass, as testifies *Paul*, whose testimony is full, notable, and true, albeit that few do know it, and fewer will believe it, That *all that will live godly in Christ Jesus shall suffer persecution*. In this *Purgatory* do I now reckon my self to stand; God send me well to persevere unto his honour. Of this speaketh St. *Peter*, ---- *For a season ye are sundry wayes afflicted and tormented, that the trial of your Faith*, &c. *though it be tried with fire, might be found unto laud, glory, and honour, at the appearing of Jesus Christ*, &c. other *Purgatory* know I none. ---- *Pag.* 404, 405. 2 *Tim.* 2. 1 *Pet.* 3.

In his Answer to the seventeenth Demand. ---- Forsomuch as no positive law of man, made without foundation of Scripture, may bind any person, so that in breaking of such he shall therefore sin deadly, and of this sort made by man is the Fast of *Lent*, and other dayes ordained in your laws without authority of Scripture, &c. ---- *Pag.* 409.

In his Answer to the one and twentieth Demand. ---- Men may be wrongfully suspected of *heresie*, as the *Bishops* and *Priests*, with their *Orator* *Pag.* 410.

Acts 24. *Tertullus* suspected *Paul*, &c. And their Predecessors spake of the Prophets, yea, and of *Christ* himself, calling him a Seducer and Preacher of heresie. Men being thus suspected, ought in no wise therefore to cease preaching, as is evident in the *Acts* 4.5, 6. instance of *Peter* and *John*, &c. which is written without doubt for our instruction, so that thereby *Pag.* 411. you may see when men be wrongfully suspected or infamed of *heresie*, and so prohibited by *Bishops* to preach the Word of God, that they ought for no mans commandment to leave or stop, *&c.* ----

In his Answer to the two and twentieth Demand. ---- *Priests* have two names in Scripture, *Presbyteri & Sacerdotes.* They are most usually called *Presbyteri*, who are set to be *Prelates* in the Church, to guide the same by his blessed Word. And Priests thus called *Presbyteri* in the Primitive Church (what time were but few Traditions and Ordinances to let us from the strait institution made by *Christ* and his *Apostles*) were the very same and *Titus* 1. none other but *Bishops.* ---- As many as are in this wise Priests, ought to preach freely the Word of God in all places and times convenient, *&c.* Others *Pag.* 512. be called *Priests* by this word *Sacerdotes*, and thus *Ibid.* 1. be all Christians, *&c.* These ought not all to preach 1 *Pet.* 2. *openly* in general Assemblies, *&c.* yet *privately* are they bound for instruction of their Servants, Children, Kinsfolk, *&c.* to speak that should be for the *Ephes.* 6. destruction of vice, and upholding and increase of vertue, *&c.* ---- Notwithstanding this I say, both by supportation of Gods Law, and also of *Laws* written in the *Decrees*, that in time of great necessity Lay people may preach, *&c.* ----

Pag. 413. In his Answer to the four and twentieth Demand. ---- Excommunication bindeth before God, if it be lawfully denounced, if the persons be guilty,

and

and if it be done with the consent of others gathered with the Bishop in Christs Name for the behoof of Christs Church; for so used St. *Paul* in excommunicating the *incestuum Corinthian*, and Christ requireth, *&c.* So that excommunication ought to be done (as methinketh) by the Congregation assembled together with their Pastour, whose advice they ought principally to esteem and follow, if it be vertuous and godly. 1 *Cor.* 5. *Mat.* 18.

In his Answer to the thirtieth Demand. *Pag.* 417. ---- Where you speak of *Prelates Deputies*, I think such be little behoveful to Christs flock. It were right and necessary, that as the Prelates themselves will have the Revenues, *&c.* they should themselves labour and teach diligently the Word of God, and not shift the labour from one to another, till (pity it is) all be left undone. Such doth Saint *John* call thieves and murtherers, *&c.* ---- God would have every man get his living by the *sweat of his own face*, i. e. by his labour, according to his estate and calling. ----

In his Answer to the five and thirtieth Demand. *Pag.* 418. ---- That one singular person may judge more rightly, then a great multitude assembled in a Council, appeareth by Gods Law, and by the Law of man. *Caiaphas* is one instance; A whole *Council* did submit to his Sentence. *Gamaliel* is another. Agreeable to this we find in the Decrees, *Dist.* 21. the whole *Council* of *Nice* commending the Sentence of *Paphnutius*, and upon this, that *Paphnutius* did resist and prevail against the whole Council; the *Glos* notes, that one singular person may gain-say an universal generality, having a reasonable cause on his side. *Panormitane* also gives his suffrage. I would (saith he) rather believe one Lay person, bringing in for him authority of Scripture, *John* 11. *Acts* 5. *Pag.* 419.

then universal Council, that ordaineth a thing without Scripture.

*Pag.*422. In his Answer to the five and fortieth Demand. ---- Concerning opinions or conclusions I can tell you of none other then I have shewed: The sum whereof I think concluded in these two Scripture *Acts* 4. Propositions, (1) Christ is the *Head corner-stone of our faith*, whereupon it should be grounded, neither is there salvation in any other, *&c.* (2) Men *Isa.* 29. do worship God in vain, teaching doctrines and precept or laws humane. Thus I certifie you of all the opinions and conclusions which I intend or have intended to sustain, and not to decline from, neither for fear, nor yet for love of man or men. ----

These *Answers* of Mr. *Lamlert* the five and forty Articles against him were directed and delivered to Dr. *Warham* Arch Bishop of *Canterbury*, about the year 1532.

From the danger he was in at that time he was Fuller's *Eccles Hist. Cent.* 16. *l.* 5. *pag.* 229. delivered by the death of Dr. *Warham*; but falling into fresh Troubles through the indiscretion of Dr. *Tailor* and Dr. *Barnes*, to make the quicker work (following the precedent of St. *Paul*, appealing to *Cæsar*) he appeals to the *King*: who having lately taken upon him the Title of the *Supreme Head of the Church of* England, would shew that Head had a Tongue could speak in matters of Divinity. In *Whitehall* the place and day is appointed, where an Act-Royal was kept, the King himself being Opponent, and *Lamlert* the Answerer.

Fox, *Vol.* 2. *pag.* 424. When the King commanded him to declare his mind, *&c.* He gave God thanks, which had so inclined the heart of the King, that he himself would not disdain to hear, and understand the controversies of Religion; for that it hapneth oftentimes, through

through the cruelty of the Bishops, that many good and innocent men in many places are privily murthered and put to death without the Kings knowledge. But now forasmuch as that *High and Eternal King of Kings*, in whose hands are the hearts of all Princes, hath stirred up the Kings mind, that he himself will be present to understand the Causes of his Subjects. I do not doubt, but that God will bring some great thing to pass through him, to the setting forth of the glory of his Name.

When the King was worsted and wearied, Arch Bishop *Cranmer* supplied his place, arguing though civilly, shrewdly against the truth; and (saith Dr. *Fuller*) his own private judgement: which was worse (saith the same Author) then *keeping the clothes of those who killed* Stephen, seeing this Arch Bishop did actually cast stones at this *Martyr* in the Arguments he urged against him. Yet after his whole body was reduced to ashes, his heart was found entire and untouched; an argument of his cordial integrity to the Truth, though fear too much prevailed, and too often on him.

See his Eccles. Hist *Cent. 16. l. 5. pag. 229.* *See his* Worthies *of England pag. 319.*

After the Dispute was ended, the *King* said unto him, What sayest thou now? Art thou yet satisfied? Wilt thou live or die? what sayest thou? Thou hast yet free choice. Mr. *Lambert* answered, *I commend my soul unto the hands of God*, but my body I wholly yield and submit to your clemency. Fox, *Vol. 2. pag. 426.*

The *King* notwithstanding commanded the Lord *Cromwell* to read the Sentence of Condemnation against him. And it is very observable, that through the pestiferous and crafty counsel of *Gardiner*, *Satan* (who oftentimes raiseth up one Brother to destroy another) brought about the death of this Martyr by such, *viz. Tailor*, *Barnes*, *Cranmer*, and *Cromwell*, who afterwards suffered the like for the Gospels sake.

Pag. 427. After his legs were consumed and burned to the stumps, he lifting up such hands as he had, and his fingers ends flaming with fire, cried unto the people in these words, *None but Christ, none but Christ.*

See None but Christ. Mr. *Clement Cotton* in his Epistle to the Reader, before his *None but Christ* notes, that these words were uttered by *Mr.* Lambert, *as the triumphant voice of Faith, after that he had through the power of Christ put to flight the fear of Hell, Sin, and Death,* &c. as by doubling of them may appear: and that by way of imitation (not tying any to syllables) they well beseem the thoughts and speeches also of every Christian, upon sure and safe grounds, as in their daily, so even in their last conflicts to be taken up and used.

Latimer.

Fox, *Vol.* 3. *Pag.* 457. After Mr. *Hugh Latimer* was converted, and was become famous for preaching the Word, Dr. *Redman* wrote to him to dissuade him: to which Letter he returned the following Answer; *Reverend Mr.* Redman, It is enough for me, *that Christs Sheep hear no mans voice but Christs*; and as for you, you have no voice of Christ against me, whereas for my part I have an heart ready to hearken to any voice of Christ, that you can bring me. Thus fare you well, and trouble me no more from talking with the Lord my God.

Pag. 458. When he was cited to appear before Dr. *Warham*, Arch Bishop of *Canterbury*, &c. and kept in *London* from his charge at *West Kingston* in *Wiltshire*, he wrote to the Arch Bishop, expostulating the case with him thus. ---- If *Peter* thought it just, that by reason of his Office he should not cease to teach and admonish the people, whilst he should be in this Tabernacle, and that he should be so much the more instant therein, the nearer he drew to death.

death. It cannot but seem unjust that those, that will not preach themselves, should hinder those that are willing, unless they be throughout conformable to their wills. ---- Whatsoever I may suffer for the Truth cannot trouble me; for God liveth, and he hath taken the care of me. --- O that we were as diligent in, & as much devoted to what God requires, as our own inventions. ---- Hitherto I stand immoveable for Gods commands, and so seek not my own gain or glory, but Christs, and so shall stand whilst I breath. ---- Who doth not see a manifest abuse of many things? and seeing, grieve not because thereof? and grieving, doth not labour the removal thereof? and when shall it be removed, whilst the use is preached up, and the abuse concealed? the truth is the abuse cannot but so long reign. ---- *Go forth and teach all things (saith Christ) What all things? All things (saith he) which I commanded you*; he doth not say all things, that shall seem unto your selves fit to be preached. Go to therefore I beseech you by the immortal God, let us all and every one intend with all our soul to preach what God requireth, lest we become *Adulterators* and *Huckstlers* of preaching, rather then true Preachers; especially seeing men are most dull towards the things of God, and most ready for their own things, needing no spurs at all, being deceived by an unjust estimation of things, and an innate superstition, received from fore-fathers, which can scarce be healed by any preaching, though frequent, earnest, and sincere. P. 359.

Hence I dare not subscribe to the rude Propositions; because I dare not be a means of the continuing of popular superstition, lest I be the Author of my own damnation thereby. ---- It is not I assure you any pride that hinders me from that sub-

Subscription, which your Lordship hath so often to my very great grief required of me. It cannot but be wicked not to obey the *Fathers* of the *Church*; but yet they must see what and wherein they command, seeing it is said in a certain place, *We ought to obey God rather then man.* ----

The rude Propositions (as he calls them) to which he was required to subscribe, may be seen in Mr. *Fox* in the same Page.

Pag. 462. In a Sermon of his at *Stamford*, *Octob.* 9. 1550. he hath the following words concerning the crafty and deceitfull handling of those Bishops in his Examinations, and what subtile devices they used to intrap him. I was once (saith he) in Examination before *five or six Bishops*, where I had much turmoiling. Every Week thrice I came to Examination, and many snares and traps were laid to get something. Now God knoweth I was ignorant of the Law, but that God gave me answer and wisdome what I should speak. It was God indeed; for else I had never escaped them. At last the Chamber wherein I was wont to be examined was somewhat altered; whereas there was wont to be a fire in the Chimney, now there was none but *Arras* was hanged over the Chimney. A subtile Question being propounded to me; I pray you Mr. *Latimer* (said one) speak out, I am very thick of hearing, and here be many that sit afar off. I marvelled at this, that I was bid speak out, and began to suspect somewhat, and gave an ear to the Chimney, and there I heard a Pen moving, they having appointed one there to write all my Answers. God was my good Lord, and gave me answer, I could never else have scaped it.

After he was made *Bishop* of *Worcester*, he was accused before the *King*, the Story whereof he gives us

us in a Sermon he preached afterwards, before King *Edward*. In the *Kings* dayes that is dead (saith he) many of us were called together before him to say our minds in certain matters. In the end one kneeling down, accuseth me for preaching seditious Doctrine. A heavy salutation. The *King* turned to me and said; What say you to that Sir? Then I kneeled down, and turned me first to my Accuser, and said, Sir, What form of preaching would you appoint me in preaching before a *King*? Would you have me preach nothing as concerning a *King* in the *King*'s Sermon? ---- Then turning to the *King*, I said, I never thought my self worthy, nor did I ever sue to be a Preacher before your *Grace*, but I was called to it, *&c.* And if your *Grace* allow me for a *Preacher*, I would desire your *Grace* to give me leave to discharge my Conscience, and to frame my Doctrine according to my Audience. ---- *Pag.* 461.

And I thank Almighty God (which hath alwayes been my remedy) that my sayings were well accepted of the *King*, &c. It is even as the Scripture saith, *The Lord directeth the Kings heart*. Certain of my Friends came to me with tears in their eyes, and told me they looked I should have been in the *Tower* the same night.

Upon the coming in of the *six Articles*, he did of his own free accord resign his *Bishoprick*, and so was silent till King *Edward*'s dayes.

At what time he first put off his Rocket in his *Chamber* among his Friends, *Suddenly he gave a skip in the floor for joy*, feeling his shoulders so light, and being discharged (as he said) of such an heavy burden.

In King *Edward*'s dayes he was a diligent *Preacher*, and an hard Student at his study about two of the *Pag.* 462.

the Clock in the Morning, Winter and Summer, though his body had been sore bruised by the fall of a Tree, and he above sixty seven years of age) and by the same Spirit he did so evidently foreshew and propheſie of all those plagues, which afterward ensued, that if *England* ever had a *Prophet*, he was one.

As touching himself, he ever affirmed, That the preaching of the Gospel would cost him his life, to the which he no less chearfully prepared himself, then certainly was perswaded that *Winchester* was kept in the *Tower* for that purpose, as the event did too truly prove the same.

Fuller's *Ecclesiastical History, Cent.* 16. *l.* 7. *pag.* 405.

It may be queried, Seeing that *Latimer* was outed of his *Bishoprick* in the dayes of King *Henry* the Eighth, on the account of the *sixth Article*, why was he not restored to the same under King *Edward* the Sixth, especiall seeing *Heath* his Successour was legally deprived, and the place actually void; whereas on the contrary, *Hugh Latimer* continued *Hugh Latimer*, without any addition of preferment? A late *Ecclesiastical Historian* answers, It was not for want of any favour from the King, *&c.* nor because his down-right Sermons disobliged the *Courtiers*, who generally delight *in soft Preaching*, as *in soft Clothing*; nor out of fullenness, because he would not be bedded again with that wife, which (though unwillingly) had in his absence embraced another, *&c.* But we impute it either to his conscience (oft-times sharpest in the bluntest men) because he would not be built on the ruines of another, especially knowing *Heath* one of a meek and moderate nature; or to his age, who *Barzillai* like was *superannuated* for earthly honour, *&c.* Or because he found himself not fit for Government, better for Preaching, then Ordering *Ecclesiastical Affairs:*

Affairs: Or lastly, because he prophetically foresaw, that the ingratitude of the *English Nation* would shorten their happiness, and King *Edward*'s life; and he was loth to come into a place, onely to go out thereof. Sure I am it was a loud lye, which *Parsons* tells, That *Latimer* was kept bare. He kept himself bare, living not in the want but neglect, yea contempt of all worldly wealth; though he was the *Corban* or *Treasury*, into which restored-ill-gotten-goods were cast to be bestowed on the poor, according to his discretion.

At the coming of *Queen Mary* (by the means no doubt of *Winchester*) a Pursevant was sent down to cite him to appear at *London*, of which *John Carles* gave him notice six hours before; yet he would not escape, but prepared himself for his journey before the said Messenger came to his house, at which the *Pursevant* wondred: thereupon he said unto him; My Friend, you be a welcome Messenger to me. And be it known unto you, and to all the world, that I go as willingly to *London* at this present, being called by my *Prince* to render an account of my Doctrine, as ever I was at any place in the world. I doubt not, but that God, as he hath made me worthy to preach his Word before two excellent *Princes*, so will he enable me to witness the same unto the third, either to her comfort or discomfort eternally, *&c.* Fox, *Vol.* 3. *pag.* 462.

As he came up to *London* through *Smithfield*, without the *Pursevant* (for he having delivered his Letters, departed, affirming, that he had command not to tarry for him; whereby it is evident they would have had him fled out of the *Realm*) he said merrily, That *Smithfield* had long groaned for him.

In the Tower being kept without fire in the frosty

ſty weather, he bade the *Lieutenant*'s man tell his Maſter, That if he did not look better to him, perhaps he would deceive him. The *Lieutenant* charging him with theſe words; His Anſwer was, I did indeed ſay ſo; for you look, I think, that I ſhould burn; but except you let me have ſome fire, I am like to deceive your expectation, for I am like here to ſtarve for cold.

From the Tower he was tranſported to *Oxford* with Archbiſhop *Cranmer*, and Biſhop *Ridley* to diſpute with the learned Men of both Univerſities about the Preſence, Subſtance, and Sacrifice of the Sacrament.

Pag. 49. When he was brought before the *Commiſſioners*, and appointed to diſpute, he alledged age, ſickneſs, diſuſe and lack of Books, ſaying, That he was almoſt as meet to diſpute, as to be a Captain of *Calice*; but he would (he ſaid) declare his mind either by writing or word, and would ſtand to all that they could lay upon his back, complaining, That he was permitted to have neither Pen nor Ink, nor any Book, but onely the New Teſtament, then in his hand, which (he ſaid) he had read over ſeven times deliberately, and yet could not find the Maſs in it, neither the Marrow-bones, nor the ſinewes of the ſame.

Pag. 80, 81. When he was brought to diſpute, in the Cloſe of his Proteſtation, which he delivered to Dr. *Weſton* in writing, ſaying, Let me here proteſt my Faith, for I am not able to diſpute, and afterwards do your pleaſure with me. He hath theſe words; O Sir, you may chance to live till you come to this age and weakneſs, that I am of. I have ſpoken in my time before two Kings, more then once, two, or three hours together, without interruption, but now I could not be ſuffered to declare my mind before

fore you, no not by the ſpace of a Quarter of an hour, without ſnatchings, revilings, checks, rebukes, and taunts. ---- I pray God give you grace ever well to uſe your gifts, and ever to remember, That he that dwelleth on High, looketh on the low things on the earth, and that there is no counſel againſt the Lord; and alſo that this World hath been, and yet is a tottering World: and that though we muſt obey Princes, *yet in the Lord*; for who ſo doth obey them *againſt the Lord*, they be moſt pernicious to them, and the greateſt adverſaries that they have; for they ſo procure Gods vengeance on them, if God be onely the Ruler of things. ---- I would as fain obey my *Sovereign*, as any in this *Realm*; but in theſe things I can never do it with an upright conſcience. God be mercifull to us. *Amen.*

Then (ſaid *Weſton*) you refuſe to diſpute, will you here then ſubſcribe. No, good Maſter (ſaid Mr. *Latimer*) I pray be good to an old man, you may, if it pleaſe God, be once as old as I am; you may come to this age, and to this debility.

Dr. *Cartwright* telling him, That he was of his opinion, but he was ſorry for it, and deſired he might repent alſo. Will you give me leave (ſaid Mr. *Latimer*) to tell what hath cauſed Mr. *Doctor* here to recant? It is *Pœna Legis*, the Pain of the Law hath brought you back, and converted you, and many more, the which letteth many to confeſs God. And this is a great Argument. There are few here that can diſſolve it. *Pag.* 84.

Smith telling him, He was not of *Chryſoſtome*'s and St. *Auſtine*'s Faith: I am (ſaid he) of their Faith, when they ſay well, and bring Scripture for them; and farther, *Auſtine* requireth not to be believed. *Pag.* 85.

Weſton

Weſton telling him, He could not have found his Doctrine forty years agone: The more cauſe (ſaid he) have we to thank God, that hath now ſent the light into the World.

Weſton preſſing him to recant: You ſhall have no hope (ſaid he) in me to turn. I pray for the *Queen* daily even from the bottom of my heart, that ſhe may turn from this Religion.

Pag. 92. When he was excommunicated by *Weſton*, he ſaid, I thank God moſt heartily, that he hath prolonged my life to this end, that I may in this caſe glorifie God by that kind of death.

When he was brought forth from the *Bailiffs* to ſee a Maſs, with a general Proceſſion, and underſtood ſo much, he run as faſt as his old bones would carry him to a Shop, and would not look towards it.

Pag. 463. After the Sentence was paſt upon him, he was committed again to Priſon in *Oxford*, where in Prayer he oftentimes continued ſo long kneeling, that he was not able to riſe without help; and among other things theſe were three principal matters he prayed for. (1) That as God had appointed him to be a Preacher of his Word, ſo he would give him grace to ſtand to his Doctrine to death, that he might give his hearts blood for the ſame. (2) That God of his mercy would reſtore his Goſpel to *England* once again; and theſe words *Once again*, *once again* he did ſo inculcate and beat into the ears of the Lord God, as though he had ſeen God before him, and ſpoke to him face to face. (3) That God would preſerve the Lady *Elizabeth*, and make her a comfort to this comfortleſs Realm of *England*. Neither were theſe things deſired of him in vain, but the Lord moſt graciouſly granted every

every one of these requests. (1) The Lord assisted him to be constant to the last.

At the Stake he lifted up his eyes towards Heaven, with an amiable and comfortable countenance, saying, *God is faithful, which doth not suffer us to be tempted above our strength.* Afterward he shed his blood in the Cause of Christ. The blood ran out of his heart in great abundance, his body being opened by the force of the fire. (2) The Gospel was restored again unto *England.* (3) When the enemies triumphed, Gods Word was banished, no place left for Gods Servants to cover their heads, God having wonderfully preserved the Lady *Elizabeth*, set her on the Throne, and thereby the captivity of sorrowfull Christians was released.

In his Letter to Mr. *Morice.* ---- I thank you that now of late you would vouchsafe to write unto me, so poor a wretch, to my great comfort among all these my troubles. ---- Seeing there is no pain *Pag.*465. that can break my charity and patience, cause me to dishonour God, to displease God, to be displeased with God, nor to joy in God, bring me from surety of Salvation, separate me from Christ, or Christ from me, I care the less for it. ----

In his Letter in answer to Dr. *Sherwood.* --- God *Pag.*468. gives us both what he knows best for us; to me patience becoming a Christian in the midst of my sufferings, and to you as sound a judgement, as you have now a fervent zeal. ---- I said that all *Popes, Bishops, Vicars, Rectors,* not entring by the door, but ascending some other way, are *Thieves* and *Robbers,* &c. Hence you gather, that I said, all *Popes, Bishops, Vicars, Rectors,* simply are so. O my Brother, is this a good collection? ---- Is there not a vast difference between these two assertions, All not entring in by the door are Thieves, And all sim-

simply are Thieves. Whence I pray you could it seem to you to say, Simply all are Thieves, when I said onely, All not entring in by the door are Thieves? Unless perhaps all appear to you to ascend some other way, and not to enter by the door? If you think so, if you be wise, do not say that you do so think, you know how dangerous it will be for you to say so. ---- You say that Christ did onely in secret, and not in publick, task the Pharisees; but I am but a man, not a searcher of hearts, &c.

But did not Christ by name accuse them, even before the multitude, saying, *Woe unto you, Scribes and Pharisees, Hypocrites?* It is true, I am but a man, that see not the spot lying hid in anothers heart, but onely the life exposed to the view of all, and so knowing them by their fruits, whom Christ would have so known. I do condemn that course of life, whoever take it up, which I find often condemned in the holy Scriptures, and in the holy Interpreters thereof. Am not I then undeservedly found fault with by you? ---- What I spake rightly concerning the Church, you wickedly calumniate as if I had made all equal with *Peter* as to the use of the Keys, when there was not a word mentioned concerning the power of the Keys, &c. ---- But I onely admonished my hearers, that the Church of Christ was built upon a Rock, and not upon the Sands; least they trust in a dead faith, and not shew forth their faith by their works. ----

*Pag.*470. In his Letter to Sir *Edward Bainton.* ---- To recompence your goodness towards me, I shall not cease to pray my Lord God, who is able, and also doth indeed reward all them that favour the favourers of his Truth for his sake; for the truth is a common thing, pertaining to every man, for the which every man shall answer another day: and I de-

desire favour neither of your Worship, nor of any man else, but in truth, and for the truth, I take God to witness, which knoweth all. ---- I marvel not a little how the *Bishop of* London *having so broad, wide, and large Diocess, committed unto his Cure, and so peopled as it is, can have leisure for preaching and teaching the Word, in season, out of season, privately, publickly, to his own flock, convincing, exhorting, admonishing*, &c. to trouble me, or to trouble himself with me, &c. ---- I do not think Judges now adayes so deeply confirmed in grace, or so impeccable, but that it may behove and become Preachers to admonish them to do well, to examine whether the accusers do not pervert the words of the accused; and this I did upon occasion of the *Apostles* saying, *Ye are not under the Law, but under Grace*. What a saying is this (said I) if it be not rightly understood. The words sound as if he would encourage Christians to break Law, seeing they be not under the Law: and what if *Paul*'s adversaries would have so taken them, and accused him of the same to my Lord of *London*. If he would have heard *Paul* declare his own mind, he would have escaped; but if he would have rigorously followed, *utcunque allegata & probata*, and have given sentence after the relation of the Accusers, good St. *Paul* must have born a fagot at *Paul*'s *Cross*, the Bishop of *London* being his Judge. *Pag.* 47.

---- But my Lord will say, Peradventure that men will not take the Preachers words otherwise then they mean therein. ---- As though St. *Paul*'s words were not otherwise taken. Because he said, *That our unrighteousness commendeth the righteousness of God*, he was reported to mean, *That we should do evil that good may come thereof*, though he meant nothing so, &c. Now my Lord will not think (I dare say) *Rom.* 3. *Pag.* 472.

that St. *Paul* was too blame, that he ſpake no more warily, or more plainly to avoid the offence of the people, but rather the people for that they took no better heed to his meaning; yea, he will pity the people who had been ſo long nuzled in the Doctrine of the *Phariſees*, and wallowed ſo long in darkneſs of mans Traditions and Superſtitions, that they were unapt to receive the bright Light of the Truth, and wholeſome Doctrine of God, uttered by St. *Paul*; nor do I think that my Lord will require more circumſpection in me, then was in St. *Paul*, when he did not eſcape ſlanderous reports of them, that be of corrupt judgements, who reported him to ſay whatſoever he appeared to them to ſay, or whatſoever ſeemed to them to follow of his ſaying: So they report us to ſay (ſaith *Paul*) ſo *they ſpeak evil of us, whoſe damnation is juſt.* And I think the damnation of all ſuch, that evil report Preachers now adayes is juſt alſo: yea, Chriſt himſelf was miſ-reported and falſly accuſed, both as to his words, and alſo as concerning the meaning of his words. He ſaid, *Deſtroy you*, they made it, *I can deſtroy*; He ſaid, *This Temple*, they added, *Made with hands*, to bring it to a contrary ſenſe. ---- He did mean of the *Temple of his Body*, and they did wreſt it to *Solomon's Temple*. ---- There be three ſorts of perſons, which can make no credible information. (1) *Adverſaries.* (2) *Ignorant ones, and without judgement.* (3) *Whiſperers*, which will ſpew out in hudder mudder more then they dare avow openly. The firſt *will not*, the ſecond *cannot*, the third *dare not*: Therefore the relation of ſuch is not credible, and cannot occaſion any indifferent Judge to make proceſs againſt any man. ---- It is a great commendation to be evil ſpoken of them, that be naught themſelves, and to be commended of ſuch

such is many times no little reproach. God send us all grace to wish well one to another, and to speak well one of another. Meseems it were more comely for my Lord (if it were comely for me to say so) to be a Preacher himself, having so great a Cure, as he hath, then to be a Disquieter of Preachers, and to preach nothing at all himself.

---- I am sure St. *Paul*, the true Minister of God, and faithful Dispenser of Gods Mysteries, and right Exemplar of all true and very Bishops, saith, *Though some preach Christ of envy, thinking to vex me, and bring my authority into contempt, some of good will thinking to comfort me, notwithstanding so that Christ be preached, I joy and will joy*: So much he regarded more the Glory of Christ, and Promotion of Christs Doctrine to the edification of Souls, then the Maintenance of his own Authority, Reputation and Dignity, considering that what Authority he had, it was to Edification, and not to Destruction. Now I think it were no reproach to my Lord, but rather very commendable, to joy with *Paul*, and be glad that Christ be preached *qua vis modo*, yea, though it were for envy, in disdain, despite, and contempt of his *Lordship*. *Phil.* 1.

---- The Univerlity of *Cambridge* hath Authority to admit twelve early, of which I am one, and the *Kings Highness* did decree, That all admitted of Universities should preach throughout his Realm, as long as they preached well. ---- To inhibit a Preacher admitted of the King, is to disobey the King. ---- We low Subjects are bound to obey Powers, and their Ordinances, and are not the highest Subjects also, who ought to give us an ensample of such obedience? As for my preaching it self, I trust in God my Lord of *London* cannot justly

blame and reprove it, if it be taken as I ſpake it, or elſe it is not my preaching, but his that falſly re-
Pag. 473. porteth it; as *Martial* ſaith to one that depraved his Book:

Quem recitas meus eſt, O Fidentine, *libellus;*
Sed male dum recitas, incipit eſſe tuus.

In *Engliſh* thus;

Mine is the Book thou readeſt Fidentine;
But thou not reading right doſt make it thine.

Now I hear that my Lord of *London* is informed, and hath informed the *King*, that I go about to defend *Bilney* and his cauſe againſt his *Ordinaries* and *Judges*, whereas I had nothing to do with *Bilney*, except his Judges did him wrong; for I did nothing elſe but admoniſh all Judges indifferently to do right. ---- It might have become a *Preacher* to ſay as I ſaid, though *Bilney* had never been born. I have known *Bilney* a great while, I think much better then ever did my Lord of *London*, and to tell you the truth, I have known hitherto few ſuch, ſo prompt and ready to do every man good after his power, both friends and foes, *&c.* In ſum, a very ſimple good Soul, nothing meet for this wretched world, whoſe blind faſhion and miſerable ſtate (yet far from Chriſts Doctrine) he could as evil bear, and would ſorrow, lament, and bewail it, as much as any man that ever I knew.---- I cannot but wonder, if a man living ſo *mercifully*, ſo *charitably*, ſo *patiently*, ſo *continently*, ſo *ſtudiouſly* and *vertuouſly*, and *killing his old* Adam, *i. e. mortifying* his *evil affections*, and *blind motions* of *his heart* ſo *diligently*, ſhould die *an evil death*. *Let him that ſtandeth ta-*

ware that he fall not. --- I am ignorant in things, that I truſt hereafter to know, as I do now know things, in which I have been ignorant heretofore. --- It were too long to tell you, what blindneſs I have been in, and how long it was ere I could forſake ſuch folly, it was ſo incorporate in me; but by continual prayer, continual ſtudy of Scripture, and oft communicating with men of more right judgement, God hath delivered me, *&c.* yea men think that my Lord himſelf hath in times paſt thought, that by Gods Law a man might marry his Brothers Wife, who now both dares think and ſpeak the contrary: and yet this his boldneſs might have chanced in *Pope Julius* his daves, to ſtand him either in a Fire or a Fagot. Which thing pondered of my Lord, might ſomewhat ſtir him up to charitable equity towards ſuch who labour to do good, as their power ſerveth, with knowledge, and do hurt to no man with their ignorance; for there is no greater diſtance then between *Gods Law*, and *not Gods Law*, nor is it ſo, or ſo, becauſe any man thinketh it ſo, or ſo; but becauſe it is ſo, or ſo indeed, therefore we muſt think it ſo, or ſo, when God ſhall give us knowledge thereof; for if it be indeed either ſo, or not ſo, it is ſo, or not ſo, though all the world have thought ſo theſe thouſand years, *&c.* ---- The matter is weighty (as you ſay) and ought to be ſubſtantially looked upon, even as weighty as my life is worth; but how to look ſubſtantially upon it, otherwiſe know not I, then to pray my Lord God night and day, that as he hath emboldned me to preach his Truth, ſo he will ſtrengthen me to ſuffer for it, to the edification of them, who have by his working taken fruit thereby, and ſo I deſire you and all others that favour me for his ſake likewiſe to pray; for it is not I (without his mighty *Pag.* 474.

helping hand) that can abide that brunt; but I have truſt that God will help me in time of need, which if I had not, the Ocean I think ſhould have divided my *Lord* of *London* and me by this day; for it is a rare thing for a Preacher to have favour at his hand, who is no Preacher himſelf, and yet ought to be. I pray God both he and I may diſcharge our ſelves, he in his great Cure, and I in my little One to Gods pleaſure and ſafety of our ſouls. *Amen.*

Pag. 475. In his Reply to Sir *Edward Baynton*'s Anſwer. ---- Truly I were not well adviſed if I would not either be glad of your inſtruction, or yet refuſe my own reformation; but yet it is good for a man to look before he leap. ---- Firſt, you miſlike that I ſay I am ſure I preach the Truth, ſaying in reproof of the ſame, God knoweth certain Truth. Indeed none knoweth certain Truth but God, and thoſe which be taught of God, as ſaith *Paul*; for God revealeth it to them: and ſaith Chriſt, *They ſhall be all taught of God.* --- As to my arrogancy, either I am certain or uncertain that it is Truth that I preach. If it be Truth, why may I not ſay ſo, to encourage my Hearers to receive the ſame more fervently, and purſue it more ſtudiouſly? If I be uncertain, why dare I be ſo bold to preach it? If your Friends in whom you truſt ſo greatly be Preachers, after Sermon I pray you ask them whether they be ſure that they taught you the Truth or no. If they ſay they be ſure, you know what followeth: if they ſay they be not ſure, when ſhall you be ſure that have ſuch doubtful Teachers? ---- Our knowledge here (you ſay) is but dark as through a Glaſs. What then? Therefore it is not certain and ſure. I deny your Argument by your leave: yea, if it be by Faith it is moſt ſure,

for

for the certainty of Faith is the sureſt certainty, as *Duns* and other *School-Doctors* say. There is a great difference between *certain knowledge* and *clear knowledge*; for that may be of things *absent*, that appear not, this requireth the *presence* of the object or thing known. ---- It is true there are too many *that have a zeal for God, but not according to knowledge*: there are also who have *knowledge without zeal, holding the truth in unrighteousness*: and there are, that have loſt the ſpiritual knowledge of Gods Word, which they had before, becauſe they have not enſued it, nor promoted the ſame, but rather with their mother wits have impugned the wiſdome of the father, and hindred the knowledge thereof, which therefore hath been taken away from them. *To him that hath not, that also which he hath*, i.e. *ſeems to have, ſhall be taken away*. To *abuſe* that, which a man hath, or not *to uſe it well*, is as not to have it. ---- It behoveth every Preacher to have ſo deep and profound knowledge, that he may call this or that Truth, which this or that he taketh in hand to preach for Truth; and yet he may be ignorant in many things, both this or that, as *Apollo* was, but ſuch things, whether *this*, or *that*, he will not attempt to preach for the Truth. --- There be many *Pag.476.* things in Scripture in which I cannot diſcern certainly *verum & falſum*, no not with all the exerciſe I have in Scripture, nor yet with the help of all Interpreters I have, to content my ſelf and others in all ſcrupuloſity, that may ariſe; but in ſuch I am wont to wade no farther in the ſtream, then that I may either *go over*, or elſe *return back again*, having ever reſpect, nor to the *oſtentation* of my little wit, but to the *edification* of them that hear me, as far forth as I can, neither paſſing mine own, nor yet their capacity. ---- It is but fooliſh humility wil-

lingly to continue alwayes an infant ſtill in *Chriſt*; ---- for though *Paul* would not have us *to think arrogantly of our ſelves, and above that, which it becometh us to think of our ſelves*, yet he biddeth us *ſo to think of our ſelves, as God hath diſtributed to every one the meaſure of faith*. He that may not with meekneſs think in himſelf what God hath done in him, and of himſelf as God hath done for him, how ſhall he, or when ſhall he give due thanks to God for his gifts? ---- Every opinion or manner of teaching, which cauſeth diſſention in a Chriſtian Congregation is not of God, by the Doctrine of St. *John*; but not every thing, whereupon followeth diſſention, cauſeth diſſention. ---- An occaſion is ſometime *taken*, and not *given*. The *Galatians*, having for Preachers and Teachers the *falſe Apoſtles*, by whoſe teaching they were degenerate from the *ſweet liberty* of the Goſpel into the *ſour bonds* of Ceremonies, thought themſelves peradventure a Chriſtian Congregation, when *Paul* writ his *Epiſtle* unto them, ſo that the falſe Apoſtles might have objected to *Paul*, that his *Apoſtleſhip* was not of God; foraſmuch as there was diſſention in a Chriſtian Congregation by occaſion thereof, while ſome would renew their opinions by occaſion of the *Epiſtle*, others would opine as they were wont to do, and follow their great Lords and Maſters, the *falſe Apoſtles*, who were not Heathen, but high *Prelates* of the Profeſſors of Chriſt. ---- I would alſo learn of your Friends, whether St. *Hieromes* Writings were of God, which cauſed diſſention in a Chriſtian Congregation? What were they that called him *falſarium* and *corrupter of Scripture*, and for envy would have bitten him with their teeth? *Unchriſten* or *Chriſten*? What had Unchriſten to do with Chriſtian Doctrine? They were worſhipful Fa-

Fathers of a Christian Congregation, men of much more hotter stomacks then right judgement, of a greater authority then good charity. But *Hierom* would not cease to do good (as he saith himself) for the evil speaking of them that were naught, giving in that an ensample to us of the same. And I pray you what mean your Friends by a Christian Congregation? all those (trow ye) that have been Christened? But many of those be in worse condition, and shall have greater damnation, then many Unchristned; for it is not enough to a Christian Congregation that is of God, to have been Christned, but it is to be considered what we promise when we be Christned, to renounce Satan, his works, his pomps; which thing if we busie not our selves to do, let us not crack, that we profess Christs Name in a Christian Congregation in one *Baptism*: And whereas they adde, In one Lord, I read, *Not every one that saith Lord, Lord*, &c. *And why call ye me Lord, Lord, and do not that I bid you?* And whereas they adde, *In one Faith*, St. *James* saith, *Shew me thy Faith by thy Works*. And the Scripture saith, *He that believeth God, attendeth to his commands*. And the *Devils believe* to their little comfort. I pray God save you and your Friends from that Believing Congregation. ---- St. *Hierom* exhorts true Preachers to suffer death for the same, when evil Priests and false Teachers and the people, that be by them deceived, are angry with them for preaching the truth, though they be Christned as well as others. I fear St. *Hierom* might appear to some Christian Congregation (as they will be called) to write seditiously, to divide the unity of a great honest number confessing Christ in one Baptism, *one Lord, one Faith*. ---- *Hierom* calleth the *Priests Masters*, and very proverly: Servants teach not their

*Pag.*477.

*Matt.*17.

Hieron. *Tom.* 5. *in Jeremiam, c.* 26.

their own Doctrine, but the Doctrine of their Master Christ to *his glory*: Masters teach not Christs Doctrine, but their own to their *own glory*.---- Your Friends have learned of St. *John*, That *every one that confesseth Jesus Christ in flesh is of God*, and I have learned of St. *Paul*, That there have been, not among Heathens, but among the Christned, who confess Christ with their mouth, and deny him with their acts. ---- I leave it to your Friends to shew, *Utrum qui factis negant Christum & vita sint ex Deo necne per solam oris confessionem*; for they knew well enough from the same St. *John*, He that is of God sinneth not, and heareth the Word of God. Many shall hear, *I never knew you*, who shall not only be Christned, but also Prophecy, *and do many mighty works in the Name of Christ*. ---- *False Prophets* are called *naughty Servants*; *Servants*, because they confess Christ in the flesh; and *naughty*, because they deny him in their deeds, not giving meat in due season, *and exercising Mastership over*
Pag. 478. *the Flock*. ---- In the people there is required a judgement to discern when Gods Ordinances are ministred, and when mens own, lest we take *Chalk* for *Cheese*, which will edge our teeth, and hinder digestion; for it is commonly said, *The blind eateth many a fly*, as they did, which were perswaded of the *High Priests* to ask *Barabbas* and crucifie *Christ*: and ye know that to follow the blind guides is to come into the pit with the same. ---- Better it were to have a *deformity* in preaching, so that some would preach the truth of God, and that which is to be preached without *cauponation* and *adulteration* of the Word, then to have such an *uniformity*, that the silly people should thereby be occasioned to continue still in their lamentable ignorance, corrupt judgement, superstition and idolatry, *&c.* ----

I see well, whosoever will be happy, and busie with *væ vobis*, shall shortly after come *coram nobis*. ---- I shall have need of great patience to bear the false reports of the *malignant Church*. ---- I wonder how men can go quietly to bed, who have great Cures and many, and yet peradventure are in none of them all. ---- I must suffer of necessity, and so enter: so perillous a thing it is to live godly in *Christ Jesus* even in a Christian Congregation. God make us all Christians after the right fashion. *Amen.* P. g. 479.

In his Letter to King *Henry* the Eighth. --- Saint *Austin* saith, *That he, who for fear of any Power hideth the Truth, provoketh the wrath of God to come upon him; for he feareth men more then God.* Saint *Chrysostome* saith, *That he is not onely a Traitor to the Truth, who openly for Truth teacheth a Lye, but he also, who doth not freely pronounce and shew the Truth that he knoweth.* ---- These passages made me sore afraid, and troubled in conscience, and at last drew me to this strait, that either I must shew forth such things as I have read and learned in the Scripture, or else be of that sort, that provoke the wrath of God upon them and be Traitors to the Truth: the which thing rather then it should happen, I had rather suffer extreme punishment. For what other thing is it to be a Traitor to the Truth, then to be a Traitor and a *Judas* unto *Christ*, who is the very Truth, and cause of all Truth? who saith, *That whosoever deny him here before men, he will deny him before his Father in Heaven:* the which denying ought more to be feared and dreaded, then the loss of all temporal goods, honour, promotion, fame, prison, slander, hurts, banishments, and all manner of torments and cruelties, yea and death it self, be it never so shameful and painful. But alas! how little do men fear the terrible judgement of *Almighty*

mighty God? and especially they, who boast themselves to be *Guides* unto others, and challenge to themselves the knowledge of holy Scriptures, yet will neither shew the Truth themselves (as they be bound) nor suffer them that would. So that what Christ said to the *Pharisees* may be said to them,

*Matt.*23. *Woe be to you,* &c. *who shut up the Kingdome of Hea-*
*Pag.*480. *ven before men, and neither will you enter in your selves, nor suffer them that would, to enter in.* ---- Now they have made it *Treason* to have the Scripture in *English.* Here I beseech your Grace to hear patiently a word or two. Though as concerning your *Regal Power* you are to me and all your Subjects in Gods stead, *&c.* yet as concerning that you be a mortal man, in danger of sin, having in you the corrupt nature of *Adam,* in the which all be conceived and born, and so have no less need of the merits of *Christs* Passion for your salvation, then I or other of your Subjects have, *&c.* I was bold to write this rude, homely, and simple Letter to your Grace. ---- First I exhort you to make the life and process of *Christ* and his *Apostles* in preaching, and the words of Christ to his Disciples, when he sent them forth to preach his *Gospel. Christ* was born and lived very poor, though he might by his Divine Power have had all the Treasures of this World when & where he would. But this he did to shew us that his Followers should not regard and set by the Riches and Treasures of this World, if they happen to them, they should not set their hearts upon

*Matt.*5. them. It is not against the poverty in spirit, which Christ praiseth, to be rich, to be in dignity and honour, so that the heart be not set upon them. They be enemies to this poverty in spirit, though they have never so little, that have greedy desires to the Goods of this World, onely because they would

live

live after their own pleasure and lusts. ---- I will not that your *Grace* should take away the Goods due to the *Church*, but take away all evil persons from the Goods, and set better in their stead. I name nor appoint no person or persons, but remit your *Grace* to the Rule of our Saviour Christ, *By their fruits ye shall know them.* ---- The words that *Christ* spake to his *Disciples*, when he sent them to preach his Gospel, are, that here *they shall be hated and despised of all men* worldly, *and brought before Kings and Rulers, and that all evil should be said of them for their preaching sake*; but he exhorteth them to take patiently such persecution by his own example, saying, *It becomes not the Servant to be above the Master*, &c. Read also the fourteeth *Chapter*, and there your *Grace* shall see that he promised to the true Preachers no worldly *promotion* or dignity, but *persecution*, and that they should be betrayed even by their own Brethren and Children. In *John* also he saith, *In the world you shall have oppression, and the world shall hate you, but in me you shall have peace*: And elsewhere, *Lo I send you as Sheep among Wolves.* The true Preachers go like Sheep, harmless, and be persecuted, and yet they revenge not their wrong, but remit all to God: So far is it off that they will persecute any other but with the Word of God onely, which is their weapon. This is the most evident token, that *Christ* would that his Gospel and the Preachers of it should be known by, that it should be despised among worldly wise men, and be reputed foolishness by them, and deceivable Doctrine, and the true Preachers should be persecuted and driven from Town to Town, and at last lose both Goods and Life; and yet they that persecuted them should think they did well and a great pleasure to God. ---- Where the Word of God is truly

Matt. 7.

Matt. 15.

John 16.

Matt. 10.

Peg. 481.

truly preached, there is perfecution as well of the *Hearers*, as of the *Teachers*. *He that will live godly in Christ Jesus must suffer perfecution. It is not only given you to believe in the Lord, but to suffer perfecution for his sake.* Where is quietneſs and reſt in worldly pleaſure, there is not the Truth; for the world loveth all that are of the world, and hateth all things that are contrary to it. St. *Paul* calleth the Goſpel, *The Word of the Croſs.* ---- May it pleaſe your Grace to return to the *golden Rule* of your Saviour, *By their fruits you ſhall know them.* Where you ſee perſecution, there is the Goſpel, and there is the Truth, and they that do perſecute be without the Truth. *John* 3. *They whoſe works be naught, dare not come to the Light,* but go about to hinder it, letting as much as they may, that the holy Scriptures ſhould not be read in our Mother Tongue, ſaying, That it would cauſe Hereſie and Inſurrections, and ſo perſwade, or fain would perſwade your Grace to keep it back. But here mark their ſhameleſs boldneſs, which be not aſhamed to *gather Grapes of Thorns*, &c. and to call *Light Darkneſs*, &c. and to ſay, That that, which teacheth all Obedience, ſhould cauſe Diſſention and Strife. ---- Therefore good *King*, ſeeing the right *David*, our *Saviour Chriſt* hath ſent his Servants, his true Preachers and his Word to comfort our weak and ſick ſouls, let not worldly wiſe men make your *Grace* believe that they will cauſe Inſurrections and Hereſies, and ſuch Miſchiefs as they imagine of their own mad brains, leſt that he be avenged upon you and upon your *Realm*, as was *David* upon the *Ammonites*, and as he hath ever been avenged upon them, which have obſtinately withſtood and gainſaid his Word. But peradventure they will ſay experience ſhews, How that ſuch men as call themſelves Followers of the Goſpel,

regard

regard not your *Graces* Command, neither set by your Proclamation, as appears by those that were punished in *London* for keeping such Books, as your Grace had prohibited by *Proclamation*; and so like as they regarded not this, so they will not regard other your Laws, Statutes, and Ordinances. But this is but a crafty perswation. ---- The very cause of your last *Proclamation*, and the chief *Councellors* (as men say, and of likelyhood it should be) were they, whose evil living and cloked hypocrisie those Books uttered and disclosed. ---- And so it might be that these men did not take this Proclamation as yours, but as theirs set forth in your Name, as they have done many times more, *&c.* ---- There is no man, I hear say, that can lay any word or deed to their charge, that should sound to the breaking of your Graces Laws, this onely excepted, If it be yours, and not theirs. ---- There be some that for fear of losing of their worldly honour, will not leave off their opinion, which rashly, and that to please men withall, by whom they had great promotion, they took upon to defend by writing, *&c.* Let these men remember St. *Paul* and *David*. Take heed of their *worldly wisdome*, which *is foolishness before God*, that you may *do what God commandeth, and not what seems good in your own sight* without the Word, that your Grace may be found acceptable in his sight, and one of the Members of his Church, and according to the Office he hath called your Grace unto, you may be found a faithful Minister of his Gifts, and not a *Defender of his Faith*; for he will not have it defended by man, or by mans power, but by his Word onely, by the which he hath evermore defended it, and that by a way far above mans power or reason, *&c.* Wherefore *Gracious King*, remember your self, have pity upon your

Pag. 482.

your soul, and think that the day is even at hand, when you shall give an account of your Office, and of the Blood that hath been shed with your Sword. In the which day, that your Grace may stand stedfastly and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *quietus est* sealed with the blood of our Saviour *Christ*, which only serveth at that day, is my daily Prayer.

Decemb. 1. *A.* 1530.

☞ Observe in this Letter (saith Mr. *Fox*) the duty of a right Pastour to Truth; that Kings are many times abused by Flatterers and wicked Councellors, the subtile practises of *Prelates* in abusing the Name and Authority of *Kings* to set forth their own malignant proceedings, and the great boldness and divine stoutness of this Servant of Christ, who as yet being no *Bishop*, so plainly and freely, without fear of death, adventuring his Life to discharge his Conscience, durst so boldly, to so mighty a *Prince*, in such a dangerous case, against the Kings
Pag. 483. Law and *Proclamation*, set out in such a terrible time, take upon him to write, and to admonish that, which no Councellor durst once speak to him, in defence of Christs Gospel: and yet though his wholsome counsel did not prevail, God so wrought with his Servant in doing his duty, that no danger, no nor displeasure rose to him thereby. It was not long after that the King made him Bishop of *Worcester*.

Pag. 486. Touching the memorable acts and doings of this worthy man, I cannot neglect the taking notice of one (for therein he spoke notably, though he said not a word) *viz.* his bold enterprize in sending to King *Henry* a Present. It was a custome that every year

year upon *Jan.* 1. every *Bishop* should send the *King* a New-years-gift. Mr. *Latimer*, being then *Bishop* of *Worcester*, presented a *New Testament* for his New-years-gift, with a *Napkin* having this Posy about it. *Fornicatores & Adulteros judicabit Dominus*, i.e. *Whoremongers and Adulterers God will judge.*

In his Letter to Mrs. *Wilkinson* out of *Bocardo* in *Oxford.* ---- If the gift of a pot of cold water shall not be in oblivion with God, how can God forget your manifold and bountiful gifts, when he shall say to you, *I was in Prison and you visited me.* God grant us all to do and suffer, while we be here, as may be to his will and pleasure, *Amen.*

Yours in *Bocardo*,
H. L.

In his Letter to Dr. *Ridley*, ---- You say except the Lord assist me with his gracious aid, in the time of his Service, I shall (I know) play but the part of a *white-livered Knight*. Truth it is, for, *Without me* (saith Christ) *ye can do nothing*, much less suffer death of our Adversaries, through the Bloody Law prepared against us: But it followeth, *If ye abide in me, and my Word abide in you, ask what ye will, and it shall be done for you.* What can be more comfortable?---Better a few things well pondered, then to trouble the memory with too much. You shall prevail more with praying, then with studying, though mixture be best; for so one shall alleviate the tediousness of the other. I intend not to contend much with them in words, after a reasonable account of my Faith given; for it shall be but in vain. They will say, as their Fatherr said, when they have no more to say, *We have a Law, and by our Law he ought to die. Be ye stedfast and unmoveable.*

Fox, *Vol.* 3. *Pag.* 433. *John* 15. *Pag.* 434.

moveable, Stand fast. If ye abide, if ye abide, *&c.* But we shall be called obstinate, sturdy, ignorant, heady, and what not? So that a man hath need of much patience, that hath to do with such men. ---- *Diotrephes* now of late did ever harp upon Unity, Unity. Yea Sir (said I) but in *Verity*, not in *Popery*. Better is a *diversity*, then an *unity* in Popery. ---- *The Marrow-bones of the Mass are altogether detestable*, and therefore by no means to be born withall: so that of necessity the mending of it is to abo-
Pag.435. lish it for ever. --- *What fellowship hath Christ with Antichrist?* ---- *Come forth from among them and separate your selves from them, saith the Lord.* It is one thing to be the Church indeed, and another thing
Pag.439. to counterfeit the Church. ---- I thank you, that you have vouchsafed to minister so plentiful Armour unto me, being otherwise altogether unarmed, saving that he cannot be left destitute of help, who rightly trusteth in the help of God. I onely learn to die in reading of the *New Testament*, and am still praying to my God to help me in time
Pag.441. of need. ---- My Prayer shall you not lack, trusting that you do the like for me; for indeed there is the help, *&c.* ---- There is no remedy (now they have the *Master lowt* in their hand and rule the roast) but patience. Better it is to suffer what cruelty they will put upon us, then to incur Gods high indignation. Wherefore be of good cheer in the Lord, duly considering what he requireth of you, and what he doth promise you. Our common enemy shall do no more then God will permit him. *God is faithful who will not suffer us to be tempted above our strength*, &c. Be at a point what you will stand to: stick unto that, and let them both say and do what they list. *They can but kill the body*, which is of it self mortal: neither shall they do that when they

list,

list, but when God will suffer them, when the hour appointed is come. ---- Let them not deceive you with their *sophistical sophisms* and *fallacies*: you know that false things may have more appearance of truth, then things that be most true. Remember *Paul*'s watch-word, *Let no man deceive you with like-* Col. 2.
lineſs of ſpeech. ---- Fear of death doth moſt perſwade a great number: be well ware of that argument. ---- *The fleſh is weak, but the willingneſs of the ſpirit ſhall refreſh the weakneſs of the fleſh.* The number of the *Cryers under the Altar* muſt needs be fulfilled. If we be ſegregated thereunto, Happy are we. That is the greateſt promotion, that God giveth in this world to be ſuch *Philippians, to whom it is given, not onely to believe, but to ſuffer*, &c. But who is able to do theſe things? Surely all our ability, *all our ſufficiency is of God.* He requireth and promiſeth. Let us declare our obedience to his will, when it ſhall be requiſite, in the time of trouble, yea, in the midſt of the fire. When that Number is fulfilled, which I ween ſhall be ſhortly, then have at the *Papiſts*, when they ſhall ſay, Peace, all things are ſafe, &c. Chriſt ſhall come glorioufly, to the terrour of all *Papiſts*; but to the great conſolation of all that will here ſuffer for him. *Comfort your ſelves one another with theſe words.* ---- Pray for me, pray for me, I ſay; pray for me, I ſay; for I am ſometime ſo fearful, that I would creep into a *Mouſe-hole*: ſometime again God doth viſit me with his comfort. So he cometh and goeth, to teach me to feel and know mine infirmity, to the intent to give thanks to him that is worthy, leſt I ſhould rob him of his due, as many do, yea almoſt all the world. Farewell. Fare you well once again, and be thou ſtedfaſt and unmoveable in the Lord. *Paul* loved *Timothy* marvellous well, notwithſtaing he

2 *Tim.* 1. Rev. 2. faith unto him, *Be thou partaker of the affliction of the Gospel*, and again, *Harden thy self to suffer afflictions. Be faithfull unto death, and I will give thee a Crown of Life*, saith the Lord.

Mr. *Fox* records one Letter more of this holy mans, which he wrote when he was *Bishop* of *Worcester* to a *Justice of Peace*, who could not at first bear his being told by this Servant of God his fault in *oppressing* and *wronging* a poor man, but sent him word in great displeasure, that he would not take it at his hands, *&c.* but afterward proved a good man: in which Letter his close is very observable.

Pag. 485. Consider with your self (saith Mr. *Latimer*) *what it is to oppress and defraud your Brother, and what followeth thereof.* It is truly said, The sin is not forgiven, except the thing be restored again, that is taken away. No *restitution*, no *salvation*: which is as well

Pag. 486. to be understood of things gotten by *fraud*, *guile*, and *deceit*, as of things gotten by *open theft* and *robbery*. I will do the best I can, and wrestle with the *Devil omnibus viribus*, to deliver you and your Brother out of his possession. I will leave no one stone unmoved to have you both saved. There is neither *Arch Bishop*, nor *Bishop*, nor any learned man in either University, or elsewhere, that I am acquainted with, that shall not write to you, and by their learning confute you. There is no *godly man* of *Law* in this *Realm*, that I am acquainted with, but they shall write to you, and confute you by Law. There is neither *Lord* nor *Lady*, nor any Noble person in this Realm, that I am acquainted with, but they shall write unto you, and godlily threaten you with their Authority. I will do all this, yea, I will kneel upon both my knees before the *Kings Majesty* and all his honourable Council, with most humble Petition for your Reformation, rather then the

the *Devil* shall possess you still to your final damnation: so that I do not despair, but verily trust one way or other to pluck both you and your crabbed Brother (as crabbed as you say he is) out of the *Devils claws*, maugre the *Devils heart*. ----

In the moneth of *October*, *An.* 1555. Mr. *Latimer* and Dr. *Ridley* were brought forth together to their final Examination and Execution.

At his last appearence, being prest to recant, he said, ---- I must use here the counsel of *Cyprian*, who when he was ascited before certain *Bishops*, that gave him leave to take deliberation and counsel, to try and examine his opinion, he answered them thus. In sticking to, and persevering in the truth, no counsel nor deliberation must be taken; and being asked, which was most like to be the *Church* of *Christ*, whether the *persecuted*, or the *persecutor*? *Christ* (said he) hath foreshewed, *That he that doth follow him must take up his Cross*. How think you then my *Lords*, Is it like that the *See* of *Rome*, which hath been a continual *persecutor*, is rather the *Church*, or that *small flock*, which hath alwayes been *persecuted even to death*. *Pag.* 499.

Mr. *Latimer* being told, That his and St. *Cyprian*'s case was not one: Yes verily (said he) my cause is as good as St. *Cyprian*'s; for his was *persecution* for the Word of God, and *so is mine*.

As he was going to Execution, Dr. *Ridley* spying him behind him, said; O be ye there? Yes (said Mr. *Latimer*) have after as fast as I can follow. *Pag.* 502.

When he could not be suffered to answer Dr. *Smith*'s Sermon at their Execution, on that in the *Corinthians*: *If I give my body to be burned, and have not charity*, &c. he said; *Well, there is nothing hid, but it shall be opened*. *Pag.* 503.

When a Fagot was brought kindled with fire, and laid at Dr. *Ridley*'s feet, Mr. *Latimer* said, Be of good comfort Mr. *Ridley*, *and play the man; We shall this day light such a Candle by Gods Grace, in* England, *as I trust will never be put out.*

He received the flame, as it were embracing it, and crying out vehemently, O Father of Heaven receive my soul.

Laverock.

Fox, *Vol.* 3. *pag.* 701. *Hugh Laverock*, an old lame man, after he was chained to the Stake, cast away his Crutch; and comforting *John Apprice* a blind man, his Fellow-Martyr, said unto him, Be of good comfort, my Brother, for my Lord of *London* is our good *Physician*, he will heal us both shortly; *thee of thy blindess, and me of my lameness.*

Lavoy.

Fox, *Vol.* 2. *p.* 129, 130. Mr. *Aymond de Lavoy*, a *French Minister*, having intelligence that some were sent to apprehend him; and being willed by his Friends to flie, and shift for himself, he said, That he had rather never to have been born, then so to do. It is the office of a *good Shepherd, not to flie in time of peril, but rather to abide the danger, lest the Flock be scattered; or else, least in so doing, he should leave some scruple in their minds,* Thus to think, *That he had fed them with dreams and fables, contrary to the Word of God.* Wherefore beseeching them to move him no more therein, he told them; That he feared not to yield up both body and soul in the quarrel of that Truth which he had taught, saying with St. *Paul*, *I am ready not onely to be bound for the testimony of Christ in the City of* Bourdeaux, *but to die also.*

When his Hearers flew upon the *Sumner* to deliver their Preacher out of his hands, he desired them not to stop his Martyrdome, seeing it was the Will

Will of God that he ſhould ſuffer for him, he would not (ſaid he) reſiſt.

Whilſt he was in Priſon, he bewailed exceedingly his former life, though there was no man that could charge him outwardly with any crime.

One of the *Preſidents* coming to him, and ſhaking him by his beard, bid him tell what fellows he had of his *Religion*. None (ſaid he) but ſuch as know and do the Will of God my Father, whether they be *Nobles*, *Merchants*, *Husbandmen*, or of whatſoever degree they be.

In his torments in Priſon he comforted himſelf thus; This body once muſt die, but the Spirit ſhall live. *The Kingdome of God abideth for ever.*

In the time of his tormenting, being but of a weak body, he ſwounded: afterward coming to himſelf again, he ſaid; *O Lord, Lord, why haſt thou forſaken me?* The *Preſident* anſwering, Nay wicked *Lutheran*, thou haſt forſaken *God*; *Alas!* (ſaid he) why do ye thus torment me? *O Lord, I beſeech thee, forgive them, they know not what they do.*

All their tortures could not force him to confeſs one mans name; but he ſaid unto them, I thought to have found more mercy with men; Wherefore I pray God I may find mercy with him.

To the *Friers* that came to confeſs him after his condemnation, he ſaid; Depart, I will confeſs my ſins to the *Lord*. Do ye not ſee how I am troubled enough with men? will ye yet trouble me more? others have had my body, will ye alſo take from me my ſoul? away from me.

At laſt he took a certain *Carmelite*, bidding the reſt to depart, whom after much talk he did convert to the Truth.

Such truſt have I (ſaid he to the Judge) in my

God, that the same day when I shall die, I shall enter into *Paradise*.

Pag. 131. The *Church* (said he) *is a Greek word*, signifying as much as *Congregation* or *Assembly*. And so I say, Whensoever the Faithfull do congregate together to the honour of God, and amplifying of Christian Religion, the Holy Ghost is verily with them. By this it should follow (said the Judge) that there be many Churches. It is no absurd thing (said he) to say there be many *Churches* or *Congregations* among
Gal. 1. the *Christians*; and so speaketh St. *Paul*, *To all the Churches which are in* Galatia.

When the Judges left him, looking on him as a damned Creature, he said with St. *Paul*, *Who shall separate me from the love of God, shall the sword, hunger, or nakedness; No, nothing shall pluck me from him.*

As he was carried to the place of Execution, he sang *Psal.* 114. and preaching still as he went, one of the Souldiers bidding the *Carter* therefore to
John S. drive apace, he said unto him, *He that is of God heareth the Word of God.*

Many being offended, that passing by an image of the *Virgin Mary*, he would not pray unto her; lifted up his voice to God, praying, That he would not suffer him at any time to invocate any other but him alone.

At his Execution he said, O Lord, *Make haste to help me, tarry not, do not despise the work of thy hands*: and you my Brethren, that be Students, I exhort you to learn the Gospel; for the Word of God abideth for ever. *Labour to know the Will of God, and fear not them that kill the body, but have no power upon your souls.* My flesh repugneth marvellously against the Spirit, but shortly I shall cast it away. I beseech

you

you pray for me. O Lord my God, into thy hands I commend my soul.

Laurence.

I find three of this name recorded in the Book of Martyrs.

First, *Laurence the Deacon*, when *Xistus* his Pastour was martyred under the *Emperour Valerianus*, was grieved that the Son should be secluded from the Father, that he should not suffer with him. Seeing him led alone as a Sheep to the slaughter, he cried out to him: O Dear Father, whither goest thou without the company of thy dear Son? whither hastenest thou, *O Reverend Pastour*, without thy Deacon? never wast thou wont to offer sacrifice without thy *Minister*? What crime is there in me, that offendeth thy fatherhood? Denyest thou unto him the fellowship of thy blood, to whom thou hast committed the distribution of the Lords blood?---- Fox, *Vol.* 1. *pag.* 92.

He having after three dayes respit promised the mercilesse Tyrant to declare where the Churches treasure lay, caused a good company of poor Christians to be congregated, and when the day of his answer was come, and he was strictly charged to staud to his promise; he stretching out his arms over the poor, said; *These are the precious treasure of the Church, these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his mansion-place: What more precious jewels can Christ have, then those in whom he hath promised to dwell.* It is written, *I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was harbourless, and ye lodged me. Look what ye have done to the least of these, the same have ye done to me.* ---- *Pag.* 93.

No tongue is able to expres the *Tyrant*'s fury and madnes hereupon. Kindle the fire of wood (saith

(saith he) make no spare. Hath this Villain deluded the *Emperour*? Away with him; away with him, whip him, buffet him, brain him, Jesteth the Traitor with the *Emperour*? roast him, boyl him, toss him, turn him on pain of our high Displeasure, do every one his office O ye Tormentors.

When he was on the fiery Gridiron, which was as a soft Bed of Down to him, he spake thus unto the Tyrant;

This side is now roasted enough,
Turn up O Tyrant great,
Essay whether roasted or raw
Thou think the better meat.

Fox, *Vol.* 3. *pag.* 200. Secondly, *John Laurence*, who was burnt at *Colchester*, *March* 29. *An.* 1555.

He being not able to go, being lamed with Irons in Prison, was born to the fire in a Chair, and whilst he sate in the fire, the young children came about the fire, and cried as well as they could, Lord strengthen thy Servant, and keep thy promise; Lord strengthen thy Servant, and keep thy promise.

Thirdly, *Henry Laurence*, who was burnt at *Canterbury*, about the later end of *August*, the same year.

Fox, *Vol.* 3. *pag.* 393. He being required to put his hand to his Answers, wrote, Ye are all of *Antichrist*, and him ye fol; probably he would have written, And him ye follow, had not he been hindred.

Lawson.

Fox, *Vol.* 3. *pag.* 916. *Elizabeth Lawson*, continuing almost three years in Prison, in which time her own Son, and many others were burnt, said often; Good Lord, what is the cause that I may not yet come to thee with thy

thy children? Well, good Lord, thy bleſſed Will be done, and not mine.

This good old Woman, about the age of ſixty, before ſhe went to Priſon, had the Falling-ſickneſs; but ſhe told a friend of hers, That after ſhe was apprehended, ſhe never had it more.

Leafe.

Bonner preſſing *John Leafe*, an *Apprentice* of *London*, to recant, he ſaid, No; but I will die in that Doctrine that Mr. *Rogers*, *Hooper*, *Cardmaker*, &c. died for. ---- My Lord, you call mine Opinion Hereſie, it is the true Light of the Word of God, and I profeſs I will never forſake my well-grounded Opinion, whilſt I have breath in my body. Fox, *Vol.* 3. *pag.* 306.

When two Bills were ſent to him in the Counter in *Breadſtreet*, the one containing a *Recantation*, the other his *Confeſſions*, to ſee which of them he would ſign; when that which contained his *Confeſſions* was read (for he could neither read nor write) inſtead of a *Pen* he took a *Pin*, and ſo pricking his hand, ſprinkled the blood upon the ſaid Bill, willing the Reader thereof to ſhew the *Biſhop*, that he had ſealed the ſame Bill with his blood already.

Lewes.

Mrs. *Joyce Lewes* was converted by Mr. *John Glover*, who after ſhe was in ſome trouble, willed her in anycaſe not to meddle with that matter in reſpect of vain-glory, or to get her ſelf a Name, ſhewing to her the great danger ſhe was like to caſt her ſelf into, if ſhe ſhould meddle in Gods matter otherwiſe then Chriſt doth teach. Fox, *Vol.* 3. *pag.* 838.

When the Biſhop reaſoned with her, ſhe told him; I find not theſe things in Gods Word, which you urge and magnifie as things moſt needfull for mens Salvation. If theſe things were in the ſame Word of God commanded, I would with all my heart

heart receive, esteem, and believe them. The Bishop answering, If thou wilt believe no more then is in the Scriptures, concerning matters of Religion, thou art in a damnable case; she was *amazed*, and being *moved by the Spirit of God*, told him, That his words were *ungodly* and *wicked*.

Pag. 839. When news was brought of the coming down of the *Writ*, *de comburendo*, &c. she sent for several Christians to consult with them how she might behave her self, that her death might be more glorious to the Name of God, comfortable to his people, and most discomfortable to the enemies of God. As for death (said she) I do not greatly pass, when I behold the amiable Countenance of *Christ*, my *Dear Saviour*, *the ugly face of death doth not greatly trouble me*.

Two *Priests* sending her word, that they were come to hear her Confession; she sent them word again, That she had made her Confession to *Christ her Saviour*, at whose hands she was sure to have forgiveness of her sins. As concerning the Cause, for the which she should die, she had no cause to confess that, but rather to give unto God most humble praise, that he did make her worthy to suffer death for his Word.

And as concerning that Absolution, That they were able to give unto her, by Authority from the *Pope*, she did defie the same, even from the bottom of her heart.

About three of the Clock in the morning, before her Execution, *Satan* questioned with her, How she could tell that she was chosen to eternal life, and that Christ died for her! I grant that he died, but that he died for thee, How canst thou tell? But *Satan* was soon put to flight, and she comforted in *Christ*, by arguing her Election, and Christ dying for

for her in particular from her *Vocation*, and the holy Spirit working in her heart love and desire towards God to please him, and to be *justified* by him through Christ, &c.

When the *Sheriff* about eight of the Clock that morning came into her Chamber, and told her bluntly, That she had but one hour to live, she was somewhat abashed; but being told by a friend, that she had great cause to praise God, that he will so speedily take her out of this world, &c. She said, Mr. *Sheriff*, your message is welcome to me, and I thank my God, that he will make me worthy to adventure my life in his quarrel.

In her Prayer, as she was going to the Stake, she desired God most instantly to abolish the idolatrous Mass, and to deliver this *Realm* from *Popery*. To which most of the People said *Amen*, yea the *Sheriff* himself.

Lucius.

He said to *Urlicius* a corrupt Judge, threatning death; I thank you with all my heart, that free me and release me from wicked Governours, and send me to my good and loving Father. Ward, *pag.* 139.

Luther.

How devoted Dr. *Martin Luther* was to the *Pope*, when he first appeared, and what brought him upon the Stage, he himself tells us. *See his Epistle to the Reader, before the first Tome of his works, printed at* Jena, An. 1612.

---- Above all things, I desire the pious Reader, and that for the sake of our *Lord* himself, *Christ Jesus*, not onely to read these things with judgement, but with much pity, knowing I was a *Monk*, and a *most* mad *Papist*, when I undertook this Cause, so *drunk* with, yea *drowned* in *Popish Doctrines*, that I was most ready to kill, and to co-work with the Murderers of all those who withdrew their obedience from the *Pope* in the least. So great a *Saul* was

I,

I, as there be yet many more. I was not so cold in defending the *Papacy*, as was *Eccius* himself, and such as he, *&c.* So that thou wilt find in my first writings very many and great things humbly conceded to the *Pope*, which now I account *highest blasphemy*, *and do abominate.* ---- At first I was alone, and most unfit and unable to handle so great matters; I call God to witness, that his Providence, not my own will and purpose, engaged me so far. When in the year 1517. Indulgences were sold most shamefully, I was then a Preacher, and a young *Doctour* of *Divinity* (as I was called) and began to disswade the people from hearkning to the Sellers of Indulgences, and therein I thought surely I had the *Pope* for my *Patron*, and upon that confidence was very valiant, seeing he doth in the Decrees condemn the immodesty of the Gatherers of money, so he calleth the Preachers of Indulgences. Thereupon I writ two Letters, one to the *Arch Bishop* of *Moguntz*, who had one half of the money for the Indulgences (I knew not then that the other half did belong to the Pope) the other to the *Bishop* of *Branderburg*; beseeching them to restrain the impudence and blasphemy of the Gatherers of the money. But the poor *Monk* was contemned. Being contemned I published a short Disputation, and a Sermon, concerning Indulgences, and afterwards my Resolutions, and that for the *Popes* honour, not that Indulgences might be condemned, but that good works of charity might be preferred before them. This was accounted troubling of Heaven, and setting the world on fire.

I am accused unto the *Pope*, and am cited to appear at *Rome*, and against single me rise up the whole *Papacy*. These things were done in the year 1518. whilst *Maximilian* the *Emperour* held a *Coun-*

cil

cil at *Ausburg*, in which *Cardinal Cajetane* was the *Popes Legate*. Him *Prince Frederick*, *Duke* of *Saxony* prevailed with, that I should not be compelled to go to *Rome*, but have my business heard and composed by himself.

Being called before him, poor I came on foot to *Ausburg*, upon the cost of and with Letters of Credence from *Prince Frederick* to the *Senate*, and some other good men, who diswaded me (after I was come) from going to the *Cardinal* till I had *Cæsars* safe conduct. When the *Cardinals Oratour* was told by me so much, he was angry. What (said he) do you think that *Prince Frederick* will take up *Arms* for you? I answered, That I would by no means. Where then (said he) will you abide? I answered *Under Heaven*. But (said he) if you had the *Pope* and *Cardinals* in your power, what would you do? I would (said I) give them all reverence and honour.

---- At my meeting with the *Cardinal* I made the following *Protestation*. I *Martin Luther* an *Augustine Frier* protest, that I do reverence and follow the Church of *Rome* in all my sayings and doings, *present*, *past*, ond to *come*; and if any thing hath been or shall be said by me to the contrary, or otherwise, I count it, and will that it be counted and taken as though it never had been spoken. Having before this writ to *Pope Leo* the Tenth thus, ---- I offer my self prostrate under the feet of your Holiness, with all that I am and have, *Save* me, *kill* me, *call* me, *recall* me, *reprove* me, *condemn* me, *even as you please*.

See the first Tome of his Works, fol. 164.

Fol. 66.

I will *acknowledge your voice*, the Voice of Christ residing and speaking in you. ----

---- Here see men in my case, how hard it is to rise out of errours generally received, and by long custome

cuſtome becomes as it were natural. How true the *Proverb* is, It is hard *to leave cuſtomes*, and *cuſtome* is *another nature*: and how truly *Auſtine* ſaith; *Cuſtome* if it be not reſiſted will become *neceſſity*. I who had then ſeven years read and taught the Scriptures moſt diligently, privately and publickly, and had ſome taſte of the knowledge of Chriſt, *viz. That we were juſtified and ſaved not by works, but by faith in Chriſt*, and now defended publickly (he means in his Diſpute with *Eccius* at *Lipſia* in the year 1519.) that the *Pope* is not by Divine Right Head of the Church; yet I did not ſee what naturally followeth thence, *viz.* That the *Pope* is therefore of neceſſity from the *Devil*, for what is not of *God* is neceſſarily of the *Devil*. I was (I ſay) ſo corrupted by example and the title of holy *Church* and *Cuſtome*, that I granted to the *Pope* an humane right, which yet if it be not underpropt with Divine Authority, is a lye and diveliſh; for we muſt obey *Parents* and *Magiſtrates*, not becauſe they command, but becauſe it is the Will of God. Hence I can better bear thoſe that do even pertinaciouſly cleave unto *Popery*, eſpecially if they have not read the *Scriptures*, ſeeing I that ſo many years moſt diligently read them, did notwithſtanding ſtick thereunto ſo firmly.--- In the year 1519. the *Pope* ſent *Prince Frederick* a *golden Roſe* by *Charles Miltitius*, who perſwaded me earneſtly to be reconciled to the *Pope*, and to ſtudy the things of peace. I promiſed that I would moſt willingly do whatſoever truth and my conſcience would allow, and aſſured him that I was moſt deſirous of and ſtudious for peace; and ſeeing I was drawn and neceſſitated to do what I did, what I did was not my fault. --- *Charles* is accounted unwiſe, and the courſe he took imprudent; but in my judgement, if the *Biſhop* of *Moguntz* and the *Pope*, before

before he had condemned me unheard, had taken the same course, the business had never come to this.---- These things I relate good Reader, That if thou wilt read my little Works, thou mayest remember I am one of them, who (as *Austine* reports of himself) profit by Writing and Teaching; not one of those, who from nothing on a sudden become Chieftains. Farewell in the Lord, and pray for the increase of the Word against Satan, who is alwayes mighty and malicious, but now most furious and raging, knowing his time is but short, and that the Kingdome of his *Pope* is shaken. The Lord God confirm what he hath wrought in us, and perfect the Work he hath begun in us, to his own glory. *Amen.*

March 3. *An.* 1545.

Mr. *Clark* tells us, That when they threatned to burn his Books, he writ thus to *Spalatinus*. Clark's *first Volume of Lives, pag.* 230.

---- As for my self, I contemn *Rome*'s favour and fury. Let them censure and burn all my Books, I will do the like by theirs, and will put an end to all my humble observance of them, which doth but incense them more and more.

In his Epistle to *Melancthon* from *Ausburg*, when he appeared before *Cajetan*. ---- Here is nothing new or wonderfull, but that the City is filled my Name, and every one desires to see such a *Boutefeau*. Play the man as you do in rightly teaching the youth. I am willing for them and you to be sacrificed, if it please the Lord. I had rather die, and (which is most grievous to me) for ever want your most sweet company, then recant, and be an occasion to the most foolish and bitter enemies of all learning of destroying good learning. *Italy* is fallen See his *Works, Tom.* 1. *fol.* 163.

into *Egyptian darkneſs*, ſo ignorant are all of *Chriſt* and the things of *Chriſt*, and yet we have theſe for our Maſters and Teachers of faith and manners: So filled up is the anger of God againſt us. ---- Farewell my *Philip*, and by holy Prayer avert the Lords anger. ----

When *Cajetan* wrote to *Prince Frederick*, either to ſend *Luther* to *Rome*, or to baniſh him out of his Dominions, he wrote unto the *Prince* as followeth.

See his Works, Tom. 1. fol. 176. ---- I refuſe not baniſhment, as ſeeing ſnares laid for me every where by my Adverſaries, neither can I eaſily live any where in ſafety. But what ſhould I a miſerable and humble *Monk* hope for? yea what danger ſhould I not fear? when they threaten your Excellency, ſo great a *Prince*, ſo great an *Elector*, ſo devout a favourer of the Chriſtian Religion, I know not what miſery, if you do not either ſend me to *Rome*, or baniſh me. Wherefore leaſt any evil ſhould happen unto you for my ſake (which I am moſt unwilling of, behold I leave your Countrey, being reſolved to go where my mercifull God pleaſeth, and to commit the event to his Will. ----

---- I ſtill rejoyce in the love of God, and give him thanks that Chriſt the Son of God hath counted me worthy to ſuffer in ſo holy a Cauſe. ----

Novemb. 19. 1518.

In his Letter to *Pope Leo* the Tenth, *April* 6. *Oper. Tom. 1. fol.* 385. 1520. ---- I have indeed ſharply inveighed againſt all wicked Doctrines, and been biting to my Adverſaries for their impiety, of which I am ſo far from repenting, that I am reſolved in contempt of mans judgement to perſevere in that heat of zeal, after the example of *Chriſt*, who in his zeal calls his Ad-

Adversaries a *Brood of Vipers*, blind, hypocrites, the children of Satan: and of *Paul*, who calls the *Sorcerer the child of the Devil, full of all subtilty and wickedness*; and others, *dogs*, &c. If his Hearers were tender and soft, they would account him biting and immodest. Who more biting then the *Prophets*? the wicked mad company of flatterers have made the ears of this age so delicate, that as soon as we perceive our own wayes not approved, we cry out we are bitten; and when we cannot repel the Truth on any other account, we avoid it under the pretence of railing, impudence, &c. But what is Salt good for, if it be not sharp? what a Sword if it will not cut? *Cursed is the man that doth the work of the Lord negligently*. ---- I contend with none but onely about the word of Truth. In all other things I will yield to any, but cannot and will not desert and deny the Word. Neither you, nor any body else can deny, but the *Court of Rome* is more corrupt then any *Babylon* or *Sodom*. ---- I have therefore detested and could not endure that the people of Christ should be deluded under your Name and the *Church of Rome*, and so have resisted and shall resist them while I breath. ---- The *Roman Court* is desperate, the anger of God is come upon it to the full, it hates *Councils*, fears to be reformed, &c. and makes good her mothers character, *We would have healed* Babylon, *but she is not healed, let us forsake her*.

---- Hence I have been troubled good *Leo*, that you were made *Pope* in these dayes, who wast worthy of better. She doth not deserve you, and such as you but *Satan* himself, who doth indeed reign in that *Babylon* more then you your self. O would to God, that laying aside that which your deadliest enemies boastingly call your glory, you would be

content with being a private *Priest*, and live upon your own inheritance. ---- What do you *my* Leo *at Rome*, but let the most wicked and accursed wretches use your Name and Authority to destroy mens estates and souls, to increase wickedness, to oppress faith and truth with the whole Church of God. O most *unhappy Leo*, you sit *in a most dangerous seat*. I tell you the truth, because I wish you well. If *Bernhard* did sympath ze with his *Eugenius* ruling *Rome* in a more hopefull condition, though then very corrupt, what may not we complain, to whom in the space of three hundred years there is such an accession of corruption and perdition? It incomparably exceeds the wickedness of the *Turks*.

---- Behold my *Father Leo*, upon what account I have so inveighed against that pestilent See. I am so far from speaking against your Person, that I *Fol.* 386. hope I should do you the greatest courtesie, if I should stoutly and fiercely destroy that your Prison, yea your Hell. --- But this I never intended, but was forced to do so by my Adversaries.---When I was before *Cardinal Cajetan*, he might have made peace with a word, for I promised silence, and to put an end to my Cause, if he would command my Adversaries to do the same: but he justified my Adversaries, and required me to recant, which he had not in his instructions. Not *Luther* but *Cajetan* is to be blamed; for what followed afterwards, seeing he would not suffer me to be silent, when I most earnestly desired it. --- Upon the occasion of *Eccius* challenging me to dispute with him, many *Romish* corruptions were brought to light.--- Now the name of the *Court of Rome* doth stink in the world, and the *Papal Authority* languisheth, their famous ignorance is misliked, of which there would have been no mention, if *Eccius* had not interrupted

pted the Treaty between me and *Charles Militine*. ---- Being yet perſwaded to hearken to peace, *&c*, I come, holy Father, and humbly beg, that you would (if it may be) put to your helping hand, by bridling thoſe Paraſites, the great Enemies of Peace, whilſt they pretend to be for peace. None may preſume, that I will recant. I cannot bear the impoſition of any Laws for the interpreting of the Word of God, which ought not to be bound, *&c*. Theſe two things excepted, there is nothing that I cannot, yea will not do or ſuffer for peace. I hate contentions. I will provoke none; no more will I be provoked. If I be provoked, I will not be without a tongue for my Maſter Chriſt. ---- Take heed, my Father, of hearkning to thoſe *Syrens*, who make you more then a meer man, even an half God, ſo that you may command any thing. ---- Theſe are your Enemies, and ſeek your ſoul to deſtroy. ---- How unlike is *Chriſt* unto his Succeſſors, who yet would be his Vicars? and I fear many are ſo too properly. *A Vicar is of one abſent*. If the Pope be *Preſident*, Chriſt being abſent, what is he other then *Chriſts* Vicar? But what then is that Church, but *a multitude without Chriſt?* and what is ſuch a *Vicar*, but *Antichriſt* and an *Idol?* How much better do the *Apoſtles*, who call themſelves the *Servants of Chriſt* preſent, not the *Vicars* of Chriſt abſent? ----

In his Appeal, *Nov.* 17. 1520. ---- Seeing *Leo the Tenth* doth perſevere hardned in his tyranny, and hath by his *Bull* condemned unheard, and unconvicted, and moreover as an Infidel and an Apoſtate doth flie and find fault with *Councils*, and moſt wickedly prefer his Tyranny before their Power, and moſt impudently doth require me to deny the Faith of Chriſt, *&c*. and to omit nothing that may *See his Works*, Vol. 2. fol. 258.

shew him to be *Antichrist*, doth subject the Scripture to himself, and with incredible blasphemy trample thereupon, *I* Martin Luther *do make it known to all, that I stick to my former Appeal from him to the next Council*, &c. ----

See his Works, Tom. 2. fol. 259.

In a Letter of his to *Herman Tulichius* before his Treatise *de Captivitate Babylonica Ecclesiæ*.---- Whether I will or no, I am made more learned daily, so many and so great Masters contending with me. I have writ more then two years ago concerning *Indulgences*, but so, that I am now wonderfully sorry for the publishing of that Book; for I was then very superstitiously devoted to the *Roman Tyranny*, and therefore would not have *Indulgences*, which I saw so generally approved, altogether rejected. ---- Now O that I could perswade all *Booksellers* and others that read my Books, to burn those concerning *Indulgences*, and instead thereof receive this position, *Indulgences are the wickednesses of the Flatterers of* Rome. ---- Whereas then I denied *the Popes primacy* to be of Divine Right, I yielded it to be of *Humane Right*, ---- but now I know and am certain, that the *Papacy* is the Kingdome of *Babylon* and the power of *Nimrod*, *that mighty Hunter*, and therefore instead of what I have written of that subject take this position, *Papacy is the mighty hunting of the Roman Bishop*. ---

Fol. 316, 317.

---- When the *Cardinals* burnt *Luther*'s Books, he burnt the *Popes Decrees*, and his *Bull* lately sent out against him, and gives us the following account why he did so.

I *Martin Luther*, called *Dr. of Divinity*, do notifie to all that by my will, counsel, and help, the Books of the *Pope of Rome* were burnt, &c. and that (1) Because we have ancient examples for the burning of wicked and corrupt Books, *Acts* 19.

(2) I

(2) I am a *Baptised Christian*, and a *Doctor of holy Scripture*, and a daily Preacher, and therefore it belongs to me, my *Condition*, my *Oath*, my *Office* to abolish, at least to hinder perverse, false, seducing, and wicked Doctrines. And yet (3) I had not gone about this work, unless I had upon experience found the *Pope* and *Pontificians* Corrupters and Seducers, not onely to erre and seduce, but after many admonitions by me given so hardned and bewitched, that they will not onely not suffer themselves to be taught, but condemn and burn the *Evangelical Doctrine* to confirm their *Antichristian* & *Diabolical abominations*. ---- (5) Because by their burning of my Books Truth is endangered, *&c.* I have also, being moved, as I hope, by the holy Ghost, for the confirming and preserving the Christian Verity and the common people, have caused their Books to be burnt, having looked for their hopeless amendment. Let none therefore be moved by the sublime Titles of the Books, The *Canon* Law, The *Decretals*, &c. but first see what is taught therein, and then *judge* whether they be burnt justly or unjustly. ----

When *Luther* threw the *Popes Bull* into the fire, *Fol.* 320. *Decemb.* 10. 1520. *Because* (*said he*) *thou hast troubled the holy One of the Lord, eternal fire shall trouble thee.*

The same day in his *Prelection* on the *Psalter* he admonished his Hearers to take heed of Popish Institutions. That this burning was but a small business: it should be that the *Pope*, that is, the *Papal See* should be burned. Unless (said he with a grave countenance) ye do with all your hearts depart from the Popish Kingdome, your souls cannot be saved; so diverse is the Kingdome of the Pope from the Kingdome of Christ and the life of a

Christian, that it would be safer to live in a Wilderness, and see no man, then to live in that Antichristian Kingdome. Let every one therefore, that hath any care of his own soul, take heed lest he deny Christ by assenting to *Popery*. Whoever will now be a Minister, he must perish either in this World, or that which is to come. If he dare not contradict the working of errour, in the World to come; if he doth contradict, in this World his life will be hazarded. For my part, I had rather run any danger here, then expose my Conscience to give such an account for Silence as God will require. Therefore having heartily dissented from the Roman madness, I do now abominate that *Babylonian Plague*. And these things I will declare to my Brethren, as long as I live. If I cannot withstand so great a destruction of Souls, yet many of our own may be kept from running headlong to Hell. Let others do what they please. It is high time to repent.

Fol. 321. In his Letter to Prince *Frederick* Duke of *Saxony* before his *Postills*. ---- The Apostle requires that a *Bishop* should not onely be mighty in Doctrine, but *able to convince gain-sayers*. Not that I account my self a *Bishop*, seeing the Riches and Mitre, by which a *Bishop* is now known, are wanting, but because whosoever fulfills the Office of preaching, dischargeth the Office of Bishop, who ought to be a *two-handed Ehud*, and kill *Eglon*: and I do set my self to the work of peace, being through the grace of God a bold Contemner of my Adversaries, though in the midst of *Swords*, *Bulls*, *Trumpets*, and *Papistical Alarms*, that cannot terrifie me. And indeed what cannot I do in him, who comforts me? ---

Fol. 379. In his Letter to *Justus Jonas*. ---- I fear lest whilst

whilst we fight valiantly for grace and good works, we do in the mean time deprive our selves of grace and good works. Truly having beheld these terrible dayes of anger, I desire nothing more, then that *my head were a fountain of water*, that I may weep for that late devastation of souls, which the Kingdome of Sin, and Perdition wrought. The *Roman Monster* sits in the midst of the Church, and boasts of his Deity, the *Pontificials* flatter him, the *Sophisters* obey him, and the *Hypocrites* will do any thing for him. In the mean time Hell enlargeth her bosome, and openeth her mouth bevond measure, and Satan sports in the ruining of Souls. ---- Pray to God for me, *that I may be delivered from wicked and unbelieving men in this* Babylon, and that my mouth may be opened to the praise of the glory of the grace of the Gospel of. his Son. ---- Be of good courage, and fear not this *Baal-phogor*, seeing he is scarce *Baal-zebub*, a *Fly*, if yet we believe, seeing Jesus Christ is God blessed for ever. ----

From the place of my Exile,
June 8. 1521.

When he had safe conduct from the *Emperour* *Fol.* 412
Charles the Fifth to come to and return from *Wormes*, dated *March* 6. 1521. he took his Journey thither; and though his Friends informed him in a *Town* near *Wormes*, that his Books were before his coming condemned in publick *Proclamations*, and therefore that it was dangerous for him to go, notwithstanding the *Emparours* promise, yet having heard all they could say, he told them. As for me, since I am sent for, *I am resolved and certainly determined to enter the City in the name of our Lord Christ Jesus, yea although I knew that there were*

so

so many Devils to resist me, as there are Tiles to cover all the Houses in the whole World, &c.

At his first appearance before the *Emperour*, two things were demanded of him, Whether those Books there present were his, and whether he would recant their Contents or edhere thereunto? He granted the former; but as to the later, Forasmuch (said he) as the question concerneth Faith, and the salvation of Souls, and because it concerns the Word of God, then which nothing is of greater account, as well in Heaven, as on Earth, and which all ought duly to rererence, it will be rash and dangerous to pronounce any thing, before I be well advised, seeing through unadvisedness I may speak less then the business requires and more then truth, both which call to mind that of *Christ*, *Whosoever shall deny me before men, him will I deny before my Father in Heaven.* I therefore humbly beseech the *Imperial Majesty* to grant me time to deliberate, so that I may satisfie the *Question* without any prejudice to the Word of God, and peril of my own soul. Whereupon a days time was granted him.

It is observable, that as he was going to appear, and whilst he was in that Assembly of *Princes*, *Luther* was exhorted by some present to be courageous and to play the man, and *not to fear that onely can kill the body*, &c. and also, when thou *art before Kings, think not what thou shalt speak; for it shall be given to you in that hour.*

Fol. 413. When he appeared the next time, he answered thus, *Most Serene Emperour*, and your most *Illustrious Princes*, and most merciful *Lords*, I appear before you here at the hour prescribed unto me yesterday, in obedience to your Command, humbly beseeching for Gods mercy, that your renowned

ed Majesty, and your most *Illustrious* Honours would be pleased benignly to hear this Cause, which is (I hope) the Cause of Righteousness and Truth. ---- As for my self I can affirm nothing but this, That I have taught and writ hitherto in singleness of heart, what I thought tended onely to Gods glory, and the sincere instruction of Christs faithful Ones. --- As for the second Question, I beseech your *most Excellent Majesty*, and your *Honours to observe*, that all my Books are not of one sort. There be some in which I have so Sincerely and Evangelically handled the Religion that consists in Faith and Observance, that my very Enemies are forced to be harmless, profitable, and worthy to be read of Christians. ---- If I should revoke these, what shall I do? Even I alone of all men, repugning the unanimous confession of all, shall condemn that Truth, which both Friends and Foes confess. Another sort of my Books inveigheth against the *Papacy*, and the Doctrine of the *Papists*, as those, who by their Doctrines and most wicked Examples have corrupted the whole state of Christianity in soul and body; for none can deny, nor hide it, seeing the experience and sad complaints of all are witnesses, that the Consciences of the Faithful are most miserably insnared, vexed, and tortured by the *Popes* Laws, and the *Doctrines of men*, and that the substance, especially of this famous *Germany* hath been, and is yet most tyrannically and by unworthy means devoured: Whenas they themselves by their Laws provide (as in *Dist.* 9. & 25. *q.*1. & 2.) that the Popes Laws and Doctrines, that are contrary to the Scripture and the Sentiments of the Fathers, should be reprobated for erroneous. If therefore I should revoke these, I shall strengthen Tyranny, and open not onely Windows, but Doors

and

and wide Gates to so great wickedness, which is like to extend farther and with greater licentiousnesses, then ever it durst heretofore; and by the testimony of this my retractation, their most licentious Kingdome of Wickedness, and lest subject to punishment, most intollerable to the miserable common people, will yet be more confirmed and established, especially if this be bruited, that I have done this by the *Authority* of your most Excellent *Majesty*, and the whole *Roman Empire*. Good Lord! What a Cloak shall I be to their Wickedness and *Tyranny*? The third sort is of such, as I have writ against some particular persons, such who have laboured all that ever they could to maintain the *Romish Tyranny*, and to demolish the Religion which I have taught. I confess I have been more bitter against these, then became my Religion and Profession. Neither do I make my self a *Saint*, nor do I dispute concerning my *Life*, but concerning the *Doctrine* of Christ. It is notwithstanding unsafe for me to revoke these; for this Recantation will occasion Tyranny and Wickedness to reign again more ragingly over Gods people, then ever Yet, seeing I am a man, and not God, I can no otherwise defend my Books, then *Jesus Christ* himself, my Lord, defended his *Doctrine*, who being examined about his Doctrine before *Annas*, and cuffed by a Servant, said, *If I have spoken evil, bear witness of the evil.* If the Lord himself, who knew he could not erre, did not refuse to have testimony given against his *Doctrine*, even by a most vile Servant; how much more then should I, that am but vile corruption, and can of my self do nothing but erre, desire and expect the testimony of any against my *Doctrine*? Therefore I beseech, for Gods mercy, your most Excellent *Majesty*, and

your

your most *Illustrious Honours*, or any other of high or low degree, to give in his testimony, to convict my Errours, to confute me by the Scriptures of the *Prophets* or *Evangelists* and *Apostles*, and I will be most ready, when taught, to recant any Errour, yea will be the first that shall cast mine own Books into the fire. I suppose hereby it is manifest, that I have well weighed the perils and dangers, as also the divisions and dissentions, which have risen through the World by occasion of my Doctrine, of which I was yesterday gravely and sharply admonished: As for me, the face of things is very pleasant, when I see discords and dissentions stirred up upon the account of the *Word*; for such is the course, the lot, and event of the *Gospel*; for Christ saith, *I came not to send Peace, but a Sword*; *I came to set a man at variance with his Father.* ---- The *Emperours Prolocutor* telling him, That he had not answered to the purpose, neither ought he to call in question, what hath been in time past defined and condemned in *Councils*, and therefore a plain and direct answer, whether he would recant or no, was demanded of him? Seeing therefore (said *Luther*) your most Excellent *Majesty*, &c. require a plain answer, I will give one, and that without horns or teeth; *Unless I shall be convinced by Scripture testimonies, or evident reason*; (for I believe neither *Pope*, nor *Councils* onely, seeing it is evident, that they have often erred, and contradicted themselves) I am so evercome by the *Scriptures* which I have alledged, and my Conscience is so captiv'd to the Words of the Lord, that I may not, neither will I recant at all; and that because it is neither *safe* nor *honest* to act against Conscience. Here I stand. I have nothing else to say. God be merciful to me. *Fol.* 414.

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The *Princes* consulted together upon this Answer given by *Luther*; and when they had examined it, the *Prolocutor* endeavoured to refell it, telling him, That it nothing availeth to renew disputation concerning things condemned by the *Church* and *Councils*, through so many Ages, unless it should be necessary to give a reason to every one of every thing that is concluded; but if this should be permitted to every one that gainsayeth the determination of the *Church* and *Councils*, to be convinced by the Scriptures, we shall have nothing certain and established in *Christianity*: And therefore the *Emperour* required of him a plain and direct Answer, either *negative* or *affirmative*, to this Question; Art thou resolved to defend all thy Works as *Orthodox*? Or wilt thou recant any thing in them? Then Dr. *Martin* besought the *Emperour*, that he might not be compelled to recant against his Conscience, captiv'd to and hindred by the holy Scriptures, without manifest Arguments to the contrary. The Answer (said he) that is required, is a plain and direct Answer. I have no other, then what I have already given. Unless my Adversaries can deliver my Conscience from captivity to those (they call) Errours by sufficient Arguments, I cannot get out of the Net, in which I am intangled. All things, which *Councils* have determined, are not therefore true; yea *Councils* have erred, and determined often things contrary to themselves: and therefore the *Prolocutors* Argument falleth. I can shew that *Councils* have erred, and therefore I may not revoke what is plainly and diligently expresst in Scripture.

Hereupon the *Emperour* resolved to pursue *Martin Luther* and his Adherents by Excommunication, and other means, that may be devised *to* ex-

extinguish his Doctrine, yet would not violate his Faith, but intended to give order for his safe return thither whence he was called, and certified the *Princes Electors*, *Dukes*, and the other Estates assembled so much in a Letter to them.

Before *Luther* had any Answer from the *Emperour*, *Fol.* 415. several of all ranks visited him, and conferred with him; among the rest the *ArchBishop* of *Triers* sent for him, and Dr. *Væus* in the presence of many *Nobles* protested that *Luther* was not called to dispute, but onely the *Princes* had procured license from the *Emperour* benignly and brotherly to exhort him, *&c.* To whom he gave this Answer; Most gracious and illustrious *Princes* and *Lords*, I give you most humble thanks for your clemency and singular good will, from whence proceedeth this admonition. I do indeed acknowledge my self altogether unworthy to be admonished by so Mighty *Princes*. I have not reprehended all *Councils*, but onely that of *Constence*, and that because that Council hath condemned the Word of God, as appears in that this Article of *John Hus*, *That the Church of Christ is the Company of the Elect, is condemned by it.* ---- I am ready to lose blood and life for you, so ī be not compelled to revoke the manifest Word of God; in defence whereof, we ought *rather to obey God, then man.* Here I cannot avoid *scandal*. There be two manners of offences, at *Manners* and at *Faith*. --- Now it is not in my power to make Christ *not to be a Rock of Offence*. ---- I am ready to obey *Magistrates*, how wickedly soever they live, so that I be not inforced to deny the Word of God.

Hereupon Dr. *Væus* admonished *Luther* to submit his Writings to the *Emperours* and the *Princes* judgement. He answered humbly and modestly, That he was so far from fearing their Examination, that

that he was content to suffer his Writings to be discussed most accurately of the meanest, so that it were done by the Authority of the Word of God and of the holy Scripture. The Word of God (said he) makes so clearly for me, that I may not yield, unless I be untaught, and taught better by the Word of the Lord. St. *Austin* writeth thus; I give this honour onely unto the *Canonical Books* to believe them to be altogether true; as for other holy and learned *Doctors* I onely so far believe them, as they write the truth. St. *Paul* bids us, 1 *Thes.* 5. *Prove all things and hold fast that which is good.* He *Gal.* 1. saith also, *Though an Angel from Heaven shou'd preach any other Doctrine*, &c. Wherefore I humbly beseech you not to urge my Conscience, bound in *Scripture bonds*, to deny the so clear Word of God. *In all other cases* I will be most obedient to you.

The *Marquess* of *Branderburg* asking him, Whether he was not resolved not to yield, unless he were convinced by the holy Scripture: Yes (said he) most *noble Lord*, or else by clear and evident reasons.

Fol. 416. Afterwards *Pentinger* and Dr. *Vaits* endeavoured to perswade *Luther* to let the *Emperour* and *Empire* to pass judgement upon his Writings simply and absolutely: He answered, That he was ready to do and suffer any thing, so that they would build on the *Authority of the holy Scripture*: Otherwise he could not consent; for God by the Prophet saith, *Trust ye not in Princes, nor in the children*, &c. *Cursed is he that trusteth in man.* When notwithstanding this answer they urged him more vehemently, he told them, Nothing is less to be permitted to mans judgement, then *the Word of God.* Then they prayed him to submit his Writings to the judgement of the *next Council.* He agreed thereunto, provided,

That

That they pass judgement *concerning them out of the Scriptures*, and prove the contrary by testimonies thence.

Afterwards the *Arch Bishop* of *Triers* treated privately with him to perswade him; *Luther* told him, It was not *safe for him to submit* to momentous a business to them, who after they had called him under safe conduct, attempting him with new commands, had condemned his Opinion, and approved the *Popes Bull*. Afterwards the *Arch Bishop* desired *Luther* to shew what remedies there were in this case; He answered, None better then *Gamaliel's*, who said, *If this counsel or work proceed of men, it will shall come to nought; but if it be of God, ye cannot destroy it.* *Cæsar* and the *States* may write to the *Pope*, that they are certain, *If this his purpose be of God, it will of its own accord come to nought* within three, yea within two years. The *Arch Bishop* asking him, What if the same *Articles*, which the *Council* of *Constance* condemned, be collected out of your Writings to be submitted to a *Council*: I may not (said he) and I will not hold my peace concerning such; because I am certain the Word of God is condemned by their Decrees, therefore *I will rather lose life and head, then abandon the manifest Word of the Lord.*

When *Luther* was commanded by the *Emperour* to return within one and twenty dayes under safe conduct: He said, It is as pleaseth the *Lord*. Blessed be the Name of the Lord. I humbly give most hearty thanks to the *Emperour*, and all the *Princes*, &c. for so benign and favourable audience, and for safe conduct to come and return. I desire nothing of you, but a reformation by the holy Scripture; and that I do most earnestly desire. Otherwise I am ready to suffer all things, life and death,

ſhame and reproach, for the *Emperour and Empire, reſerving nothing for my ſelf, but onely the free Word of God to be confeſſed and teſtified by me.*

See his Works, Tom 2. fol. 477.

In his Letter to his Father. ---- Know, dear Father, that your Son is come to this, to be moſt certainly perſwaded, that nothing is before, nothing more holy, more religious then Gods command. But you will ſay, Didſt thou ever doubt hereof? Truly I did not onely doubt hereof, but I was altogether ignorant that it was ſo; and if you will ſuffer me, I am ready to demonſtrate that this ignorance was common to you with me. ---- If you *Fol.* 478. had known that *Gods Command* is to be *preferred before all things*, you would by your Paternal Authority have taken away my *Monks Cole*; and if I had known it, I ſhould not have entred into the *Monaſtery* without your leave, and againſt your conſent. ---- But God hath cauſed all to work for good. ---- He would have me to experience the *wiſdome* of the *Univerſities*, and the *holineſs* of the *Monaſteries*; that is, that they ſhould be known to me by many ſins and impieties, leſt occaſion ſhould be given to wicked men to triumph over their future Adverſary, that I condemned what I knew not. I therefore lived a *Monk*, though without *crime*, not without *fault*. ---- Will you now come and free me, my Father? The Lord hath come before you and freed me. ---- My Conſcience is freed, which is the richeſt liberty. I am now a *Monk* and *no Monk*, a *new Creature*, not *of the Pope*, but *of Chriſt*. The *Pope* doth indeed create Puppets, that is, Idols like himſelf, in which Number I was once a poor teduced One, but now freed by grace. ---- Your authority over me doth indeed remain intire. But he that hath freed me, hath greater authority over me. ---- *Novemb.* 21. 1521.

In

In his *Epistle* to *Prince Frederick*. ---- *The perils and dangers which seem to hang over your Person, Dominions, and Subjects, and especially my self, condemned by Edicts and Bulls, by the Popes and Emperours Authority upon my return are not unobserved; Certainly no less then a violent death is to be expected by me every hour. But what shall I do? God calls and urges me to return. --- To this I am not induced by pride and contempt of the Emperour, or of your Excellency, or of any Magistrate; for although sometimes we must not do what is commanded by man*, as when any thing is commanded *contrary* or *repugnant to the Word of God, yet the Power and Authority is never to be contemned, but alwayes to be highly honoured.* ---- But I am assured, that the beginning of my Preaching at *Wittenberg* came not *from my self*, but *from God*. Neither can any kind of persecution and death teach me otherwise; yea I think I prophesie rightly, *That no terrours nor cruelty shall be able to put out this Light.* ---- Fol. 515.

Besides, whilst I was absent from *Wittenberg*, *Satan* hath entred in among my flock, *&c.* and I have resolved rather to regard the great necessity of that *Church*, then the offending or pleasing your *Excellency*; yea, then the *hatred* and *fury of the whole world*. Certainly this is my flock, committed to me by the Lord; *These are my children in Christ. Shall I doubt whether I should come to or stay from them, for whom I ought to lose my life, and chuse death, which I shall (God helping me) willingly and cheerfully.* ---- I do also very much fear least some great and horrible insurrection be in *Germany*, to punish *Germany*'s contempt of, and ingratitude for the Blessings of God. We see with how great liking, applause, and concurrency the Gospel is received by very many; but many receive this Blessing carnally, they plain- Fol. 516.

ly see the truth, but do not walk in the truth as they ought. ---- The *Ecclesiastical Tyranny* is weakned and broken, and that was all I aimed at in my Writings. Now I see God will proceed farther, and will sometime do the same that he did to *Jerusalem*, when he *overturned* altogether both the *Ecclesiastical* and *Political Government for persecuting the Gospel, and other outrages.* I have lately begun to learn, that not onely the *Ecclesiastical*, *Spiritual*, but the *Political and Civil Authority ought to yield unto the Gospel*, &c. Seeing therefore that God requires by *Ezekiel*, that *we be as a Wall unto the people, I have thought it necessary to do all we can and ought by mutual counsels, studies, instructions, admonitions, exhortations, for the averting, or at least for the deferring of the anger and judgement of God.*

---- This I dare affirm, and wish that your *Excellency were assured thereof, that it is far otherwise concluded in Heaven, then in the Convention at* Norinberg; *and in short time we shall see, that they, who now dream that they have quite devoured and eaten up the Gospel, have not so much as for fashion sake said Grace (as the* English *expression is) for these untouched dainties.*

Mr. *Clark* saith he concludes, That he returned to *Wittenberg* under stronger Protection

---- *The Gospel begins to be oppressed, and therefore herein I ought not to regard any mortal. I beseech therefore your Excellency to take in good part my coming home without your command, yea privity. You are the Lord of my body, and little fortunes, but Christ of the souls, to whom he hath sent me*, &c. ---- I hope, being confident that my Lord Christ is stronger then

then the *Elector* could give him; for (saith he) God alone can order and promote the Truth without any mans helping hand; therefore in this Cause, he that most strongly trusts to Gods assistance, he most surely defends himself and others. See his Relation of *Luther*'s Life, *p.* 237.

our

our enemies, that he will defend me from their rage; *if he will not, his good will be done*: this I can confidently promise, that no peril shall come to your Excellency for my sake. ---

An. 1522.

In his Letter to *Sebastian Schlick*, a *Bohemian Nobleman*. ---- The loathsome death of the *Papacy* is at hand, and its *unavoidable ruine* approacheth; and (as *Daniel* saith) *She comes to an end, and none shall help her*. --- In a short time I shall by my writings (Christ favouring me) free the *Bohemians* from their reproach, and cause that the name of *Popery* shall be odious and abominable throughout the world, and that to be a *Papist*, and to be *anathematized* shall be all one. ---

Fol. 517.

July 15. 1522.

In his Answer to King *Henry* the Eighth's Book against him. ---- Let not King *Henry* impute my sharpness against him to me, but to himself. ---- If seeing that meer corruption and a wretched worm dare knowingly belye the *Majesty* of my Heavenly *King*, it cannot but be lawfull for me for my Kings sake, to bespatter the *King* of *England* with his own dirt, and to trample under foot his Crown, filled with blasphemy against *Christ*. ---- The Lord cleared up his Will by degrees unto me, till by the hand of the mighty *Jacob*, it came to this, that by evident and pure Scriptures I was convinced, that the *Pope, Cardinals, Bishops, Priests, Monks, Masses, and that whole Kingdome with their Doctrines and Ministries, are meer lies, idols, and the very abomination standing in the holy place, yea and the Scarlet Whore sitting upon the Beast, drunk with the blood of Christs Witnesses, and making the Kings of the Earth drunk with the*

Fol. 518.

Fol. 520.

cup of her fornications and abominations. ---- This Truth being discerned, I was forced to retract some of my Writings, and still do so, being sorry at the very heart I ever writ one syllable in favour of the *Pope* and his *Kingdome.* ---- Yea, I spake too modestly in my Treatise concerning the *Babylonish Captivity* of the *Church* in calling Papacy the *Popes mighty hunting*; for that from the example of *Nimrod* may be said of all profane civil Powers, to whom notwithstanding God would have us to be subject to honour them, and pray for them. I now say most truly, That *Papacy is the most pestilent abomination of Prince Satan.* ----

Fol. 531. ---- Against the sayings of Fathers, Men, Angels, Devils, I set not ancient Custome, not multitude, but the Word of one Eternal God. *Here I stand, sit, abide, glory, triumph over the Papists, Thomists,* Henry's, *Sophisters, and all the gates of Hell. The Word of God is above all. God is on my side, what should I care if a thousand* Austines, *a thousand* Cyprians, *a thousand Churches of* Henry *be against me. God cannot erre nor deceive, but* Austine *and* Cyprian, *as all the Elect may erre, yea have erred.* ---- Let the *Henry's*, the *Bishops*, the *Turk*, and the *Devil himself* do what they can, we are the children of the Kingdome, worshipping and waiting for that Saviour, whom they and such as they spit upon and crucifie. ---- If any be offended at my sharpness against the *King*, let him take this Answer. ---- It is no great matter if I contemn and bite an earthly King, whenas he feared not at all in his Writings to blaspheme the *King of Heaven.* ----

Clarks *first Volume of Lives, pag.* 240.

Fol. 534.

Clarks *first Volume of Lives, pag.* 241. Fox, *Vol.* 2. *pag.* 80.

In the year 1523. a Diet was held at *Norinberg* in the absence of the *Emperour*, wherein the *Edict* of *Wormes* was made null: of this the *Popes Legate* complained to the Princes, saying, That *Luther* was not

not punished according to the *Emperours Edict*. The *Princes* Answer was, That the Court of *Rome* neglected Reformation: that *Germany* was so far enlightned with the *Sermons* and *Writings* of *Luther*, that if they should go about to put the Edict in execution, great tumults would arise, and the people would be ready to think, that they went about to oppress the Truth, and to put out the light of the Gospel, that so they might the better defend those manifest vices which could be no longer concealed.

In the year 1525. *Luther* married *Katherine a Boren*, who had formerly been a *Nun*; The change of his Condition troubled him, because of the unseasonableness of the time, it being then, when *Germany* weltred in the blood of the Clowns, and *Saxony* mourned for the death of their *Prince*, insomuch that *Melanchthon* was fain to labour to comfort him all he could. Clark, pag. 239.

In his Letter to *Melanchthon*, who was much troubled at the rage of the *Papists*, and *Cæsars* threats to subvert the Gospel. ---- In private conflicts I am weak and you are strong, but in publick conflicts you are found weak, and I stronger, because I am assured that our Cause is just and true. If we fall, Christ the Lord and Ruler of the world falleth with us; and suppose he fall, *I had rather fall with Christ then stand with Cæsar.* I extremely dislike your excessive cares, with which (you say) you are almost consumed. That these reign in your heart, it is not from the greatness of the danger, but the greatness of your incredulity. *If the Cause be bad, let us revoke it and fall back; if it be good, why do we make God a lyar? ---- Be of good comfort, I have overcome the world. If Christ be the Conquerour of the world, why should we fear as if it would overcome us?* Pag. 240.

A man would fetch such Sentences as these upon his knees from Rome *or* Jerusalem. *Be not afraid, be courageous and cheerfull, solicitous for nothing, the Lord is at hand to help us.*

When the Diet was met at *Ausburg* in the year 1530. the *Elector* of *Saxony* sent to *Luther* to know, *Whether the Cause of Religion should be referred to the judgement of the Emperour?* He answered, *This honour is to be given to the Word of God onely to be Judge of Sacred Controversies.*

Pag. 244, 245. In his Preface before the *Smalcaldian* Articles. ---- In many *Bishopricks* divers Parishes are destitute of spiritual food, *&c. I fear for this Christ will call a Council of Angels to destroy* Germany, *as he destroyed* Sodom *and* Gomorrah. --- *Our sins weigh us down, and suffer not God to be gracious to us; because instead of repenting, we defend our abominations.* O Lord Jesus Christ, do thou summon and hold a Council, and redeem thy Servants by thy glorious coming. The *Popes* and *Papelings* are past cure; therefore help us poor and distressed men, who groan unto thee, and seek thee with our hearts, *&c.*

Pag. 246. When the *Papists* charged him for an *Apostate*; he yielded himself to be one, but a blessed and holy one, who had not kept his promise made to the Devil; I am (said he) no otherwise a Revolter then a Magician, renouncing his Covenant made with the Devil, and betaking himself to Christ.

When he fell sick of the Stone, he made his Will, in which he bequeathed his Detestation of Popery to his Friends, and to the Pastours of the Church, having made before this Verse;

Pestis eram vivus, mortuus ero mortua Papa:

In

In Englifh thus;

I living ſtopt Romes *breath,*
And dead will be Romes *death.*

In his laſt Prayer *Feb.* 18. 1546. --- I pray God to preſerve the Doctrine of his Goſpel among us; for the *Pope* and the *Councel* of *Trent* have grievous things in hand. --- O heavenly Father, my gracious God, and Father of our Lord Jeſus Chriſt, thou God of all conſolation, I give thee hearty thanks that thou haſt revealed to me thy Son Jeſus Chriſt, *whom I believe, whom I profeſs, whom I glorifie, whom the* Pope *and the rout of the wicked perſecute and diſhonour.* I beſeech thee Lord Jeſus Chriſt receive my ſoul. O my heavenly Father, though I be taken out of this life, and muſt lay down this frail body, yet I certainly know that I ſhall live with thee eternally, and that I cannot be taken out of thy hands. --- *Lord into thy hands I commend my Spirit, Thou O God of Truth haſt redeem'd me.* *Pag.* 248.

Thee O Chriſt have I taught, thee have I truſted, thee have I loved, into thy hands I commend my Spirit, Ward, *pag.* 152.

In his laſt Will. --- O Lord God, I thank thee that thou wouldſt have me live a poor and indigent perſon upon earth. I have neither houſe, nor lands, nor poſſeſſions, nor money to leave. Thou Lord haſt given me Wife and Children. Them Lord I give back unto thee. Nouriſh, inſtruct, and keep them (O thou the Father of Orphans, and Judge of the Widow) as thou haſt done to me, ſo do to them. *Pag.* 250.

When he ſaw his Daughter *Magdalen* ready to die, he read to her *Iſa.* 26. 19. *Thy dead men ſhall live together, with my dead body ſhall they ariſe,* &c. Adding, My Daughter, *Enter thou into thy Chamber in peace, I ſhall ere long be with thee; for God will not*

permit

permit me to see the punishment which hangs over the head of Germany.

Pag. 251. When the *Elector* gave him a new Gown, he said, *I am made too much of; for if here we receive a full recompense for our labours, we shall hope for none in another life.* I say flatly, *That God shall not put me off with these low things.*

In the Cause of God (said he) *I am content to undergo the hatred and violence of all the world.*

Pag. 252. When his head was out of order (as it used to be towards his later end) he would usually say, *Strike Lord, strike mercifully, I am prepared; because by thy Word I am forgiven mine iniquities, and have fed upon thy body and blood.*

He used to say that three things would destroy Christian Religion; *Forgetfulness of the Blessings received by the Gospel: security, which reigns every where: and worldly wisdome, which will seek to bring all things into Order, and to support the publick Peace by wicked counsels*

Pag. 256. *Erasmus* said of him, God hath given to this later age a sharp *Physician*, and that because of the greatness of its diseases.

Acts and Mon. Vol. 2. *pag.* 88. Mr. *Fox* saith of him, That *Luther* a poor *Fryer* should be able to *stand* against the *Pope*, was a *great* miracle: that he should *prevail* against the *Pope* was a *greater*: and after all, *to die in peace, having so many enemies, was the greatest of all.*

See M. Clark in the life of Myconius, pag. 513. When *Myconius* fell into a Consumption 1541. and wrote to *Luther*, That he was sick unto life, and not unto death. *Luther* wrote back, I pray Christ our Lord, our salvation and health, *&c.* that I may not live to see thee, and some others of our Colleagues to die and go to Heaven, and leave me here among the Devils alone. I pray God I may first lay down this dry, exhausted, and unprofitable

Ta-

Tabernacle. Farewell, and God forbid that I ſhould hear of thy death, while I live. The Lord prolong thy life for me. This I deſire; this I will, and let my will be done, (*Amen*) for this will hath the glory of God, not my pleaſure, nor advantage for its end. By and by hopeleſs *Myconius* recovered and lived ſix years longer even till after *Luther*'s death.

Hence *Juſtus Jonas* ſpeaking of him, ſaith, *That man could have of God what he pleaſed.*

He would by no means endure that any ſhould be called after his Name; for (ſaid he) the Doctrine which I teach is none of mine; neither did I die for any man; neither would *Paul*, 1 Cor. 3. 4. &c. endure ſuch terms: Beſides we are all Chriſtians, and profeſs the Doctrine of Chriſt: And laſtly, becauſe the Papiſts uſe to do ſo, calling themſelves *Pontificians*, whom we nought not to imitate. *Pag.* 254.

M.

Mallot.

Often have we hazarded our lives (ſaid *John Mallot* a *Souldier*) for the *Emperour Charles* the Fifth, *and ſhall we now ſhrink to die for the King of Kings?* Let us *follow our Captain.* Ward, *pag.* 153.

Man.

Thomas Man having broken Priſon after his recantation, ſaid, If I be taken again of the pild knave Prieſts, I wiſt well I ſhall go the holy *Angel*, and then be an *Angel in Heaven.* Accordingly the *Sheriffe* of *London*, when he had brought him into *Smithfield* to be burnt, put him into *Gods Angel.* He thanked God that he had been inſtrumental to convert ſeven hundred perſons. Fox, *Vol.* 2. *pag.* 29.

Marbeck.

Marbeck.

Fuller's *Englands Worthies in Berkshire.* pag. 91.

John Marbeck was a skilfull Organist in the Quire of *Windsor*, a man of admirable industry and ingenuity. His *English Concordance* (the first that ever was in *English*) Bishop *Gardiner* himself could not but commend as a piece of singular industry. King *Henry* the Eighth hearing thereof, said, That he was better imployed, then those Priests that accused him.

Fox, *Vol.* 2. pag. 547.

Being prest to discover *Hereticks*, and being told he could not do God and the King greater service: If I knew (said he) who were Hereticks indeed, it were somewhat; But if I should accuse him to be an Heretick that is none, What a worm would that be in my conscience, so long as I live. Yea it were a great deal better for me to be out of this life, then to live in such torment.

He being called a Dolt who would not discover them, who should be sent for, and would utter then all they can of him. Whatsoever (said he) they shall say of me, let them do it in the Name of God, I will say no more of them, nor of any man else, then I know.

Pag. 548. Being further prest to write down what he knew of such, he thus prayed unto God; O most merciful Father of Heaven, thou that knowest the secret doings of all men, have mercy upon thy poor Prisoner that is destitute of all help and comfort. Assist me, O Lord, with thy special grace, that to save this frail and vile body, which shall turn to corruption in its time, I have no power to say or to write any thing, that may be to the casting away of my Christian Brother; but rather, O Lord, let this vile flesh suffer at thy will and pleasure. Grant this, O most merciful Father, for thy dear Son Jesus Christs sake.

Then

Then he rose up, and began to search his Conscience, what he might write, and at last writ thus: Whereas your Lordship will have me to write of such things, as I know not of my Fellows at home, May it please your Lordship to understand, that I cannot call to remembrance any manner of thing, whereby I may justly accuse any one of them, unless the reading of the New Testament, which is common to all men, be an offence. More then this I know not.

The Bishop of *Winchester* asking him, What helpers he had in setting forth his Concordance? None, my Lord (said he.) None? (*said the Bishop*) how can that be? It is not possible that thou shouldst do it without help. Truly my Lord (said he) I did it without the help of any man, save *God alone*. Nay (said *the Bishop*) I do not discommend thy diligence; but what shouldst thou meddle with the thing, which pertaineth not to thee? And then speaking to one of his *Chaplains*, said, This Fellow hath taken upon him to set out the *Concordance* in *English*; which Book, when it was set out in Latine, was not done without the help and diligence of a dozen learned men at least, and yet he will bear me in hand, that he hath done it alone.

The Bishop of *Salisbury* asking him, How he could invent such a Book, or know what a *Concordance* meant without an Instructer? I will tell your *Lordship* (said he) what Instructer I had to begin it. When *Thomas Matthews Bible* came first out in Print, being not able to buy one, I borrowed one, and intended to have writ it out, and was gone as far as *Josua*, which when Mr. *Turner* understood, he told me it would be a more profitable work to set out a *Concordance* in *English*. A *Concordance* (said I) what is that? He told me it was a Book

Pag. 550.

Book to find out any word in the whole Bible by the letter, and that there was such an one in Latine already, and that it required not so much learning as diligence. This is all the instruction that ever I had before or after of any man. Being asked, How he could with this instruction bring it to this order and form, as it is? He answered, I borrowed a Latine Concordance, and began to practise my wit and at last with great labour and diligence brought it into this order. ---- But I marvel greatly, why I should be so much examined about this Book. Have I committed any offence in doing it or no? If I have, I am loth any other should be molested or punished for my fault. Therefore to clear all men in this matter, this is my request, That ye will try me in the rest of the Book that is undone. You see I have onely done with letter *L*. Now take what word you will of *M*. and so in every letter following, and give me the words in a piece of Paper, and let me be any where alone with Pen, Ink, and Paper, the *Latine Concordance*, and the *English Bible*, and if I bring you not those words written in the same order and form, as the rest be, then it was not I did it, but some other. This is honestly spoken (said the *Bishop* of *Ely*) and then shalt thou bring many out of suspition. Accordingly he writ in a dayes time in the same order and form, as he had done the rest, all the words they gave him, which contained three sheets of Paper and more.

Pag. 539. Being threatned if he did not discover what he knew, his fingers should be made to tell: If you do tear (said he) the whole body in pieces, I trust in God you shall never make me accuse any man wrongfully.

If thou art stubborn (said Dr. *Oking*) thou wilt die for it. *Die for it?* (said *Marbeck*) wherefore should

should I die? You told me the last day before the *Bishops*, that as soon as I had made an end of that piece of the *Concordance* they took me, I should be delivered, and shall I now *die*? This is a sudden mutation. You seemed then to be my Friend, but I know the cause, you have read the *Ballad* I made of *Moses Chair*, and that hath set you against me; but whensoever ye shall put me to death, I doubt not but I shall die Gods true man, and the Kings.

This worthy Confessor was of so sweet and amiable nature, *That all good men did love, and few bad men did hate him*: yet was he condemned in the year 1544. to be burnt at *Windsor*, which his Pardon prevented, of which divers causes were assigned, (1) That Bishop *Gardner* bare him a special affection for his skil in the *Mystery of Musick*. (2) That such, who condemned him, procured his Pardon out of remorse of conscience, because of the slender evidence against him. (3) That it was done out of design to reserve him for a discovery of the rest of his Party, and if so their plot failed them; for being as true as *Steel whereof his Fetters were made*, which he wore in Prison for a good time, he could not be frighted, or flattered to make any detection. Fuller, &c. pag. 91.

Marcus. v. *Arethusius.* Part. 1.

Marcus of *Arethuse* being hung up in a Basket, anointed with honey, and so exposed to the stinging of Wasps and Bees, said to his Persecutors, that stood and beheld him, *How am I advanced, despising you that are below on Earth.* Ward, pag. 142.

Marlorate.

Mr. *Augustine Marlorate*, Minister of *Roan*, when in the *Civil Wars* of *France* that City was taken by storm, was taken also, and brought before *Montmorency*, the *Constable* of *France*, who said unto him, Fox, *Vol.* 3. *cont.* pag. 25.

him, Thou art he, who hast seduced the people. If I have seduced them (said he) it is God that hath done it rather then I; for I have preached nothing to them, but his divine Truth. You are a seditious person (said the *Constable*) and the cause of the ruine of this City. As for that imputation (said he) I refer my self to all that have heard me preach, be they *Papists*, or *Protestants*, whether I ever medled with matters of the *Politick State*, or no. ---- The *Constable* told him (swearing a great Oath) we shall see within a few dayes, whether thy God can deliver thee out of my hands, or no.

Clark's *first Vol. of Lives*, pag. 577. It is observable how speedily Gods Judgements found out his Persecutors. *The Captain that apprehended him was slain within three weeks, by one of the basest Souldiers in all his Company. The Constables Son was shortly after slain in the battel of* Dreux. *Two of his Judges also died very strangely soon after*, viz. The *President* of the *Parliament* by a Flux of Blood, which could be by no means stanched: The other being a *Councellor*, voiding his *Urine* by his Fundament, with such an intolerable stink, that none could come near him. *Villeben* that switched him with a Wand as he was carried on the Hurdle to Execution, a while after escaped death by the loss of his hand, wherewith he had so basely smitten this Servant of the Lord.

Marsake.

Fox, *Vol.* 2. pag. 141. Sir *Lewis Marsake* was so glad of the Sentence of Condemnation, that he went out praising God and singing of *Psalms*.

To a Souldier that would have hindred him from stepping aside to call upon God; What (said he) will you not let us pray in that little time which we have?

When Halters were put about the necks of his two

two Fellow-sufferers, he seeing himself to be spared because of his Order and Degree, called to the Lieutenant for one of those precious Chains about his neck in honour of his Lord.

Why I pray you (said he) do you deny me the badge of so excellent an Order? Is not my Cause the same with theirs?

The Mirrour of Martyrs, pag 315. Fox, *Vol.* 3. pag. 224.

Marsh.

Mr. *George Marsh*, Minister in *Lancashire*, writes thus concerning his Troubles. ---- My Friends and Relations advised me to flee. ---- If I were taken, (said they) and would not recant (as they thought I would not, and God strengthning and assisting me never shall) it would not onely put them to great sorrow, and losses, and shame, but also my self, after troubles and *painful* imprisonment, unto *shameful* death. ---- To their counsel my weak flesh would gladly have consented, but my spirit did not fully agree, thinking and saying thus unto my self, That if I so fled away, it would be thought and reported, that I did not onely flee my Countrey, and neerest and dearest Friends, but from Christs holy Word, of late years within my heart, or at least with my life professed, and with my mouth taught. I knew not what to do, but ceased not by earnest prayer to ask and seek counsel of God, and of other my Friends, whose godly judgement and knowledge I much trusted to. Still I was undetermined what to do, but told a Friend, that had prayed with me for direction, I doubted not but God (according as our prayer and trust was) would give me such wisdome and counsel, as should be most to his honour and glory, the profit of my Neighbours and Brethren, and mine own eternal salvation by Christ in Heaven. ---- At length one came to me with Letters from a faithful Friend (which I never read, nor

looked on) who said thus, My Friends advice was, that I should in no wise flee, but abide and boldly confess the Faith of Jesus Christ. At which words I was so confirmed and established in my Conscience, that from thenceforth I consulted no more, whether it were better to *flee*, or to *tarry*; but was at a point with my self, that I would not flee, but go to Mr. *Barton*, who did seek me, and patiently bear what cross it should please God to lay upon me. *Whereupon my mind and conscience, being much troubled before, was now merry and in quiet state.* ---- Thereupon I went to Mr. *Barton*. He shewed me a Letter from the *Earl* of *Derby*, wherein he was commanded to send me to *Latham*. Thither I went. The *Earl* asked me whether I was one that sowed dissention among the people? I denied it, and desired to know mine Accusers; but that could not be granted. He asked me, whether I was a *Priest*?
Pag. 225. I said, No, but a *Minister*, &c. I was asked, whether I had ministred with a good Conscience? I answered, I had ministred one year with a good Conscience, I thanked God, and *if the Laws of the Realm would have suffered me, I would have ministred still*; and if the *Laws at any time hereafter would suffer me to minister after that sort, I would minister again.* ---- The *Vicar* of *Prescot* having communed with me a good while concerning the Sacrament of the *Alter*, told my Lord and his Council, that the answer which I had made before, and then made, was sufficient for a Beginner, and one that did not profess a perfect Knowledge in that matter: and thereupon I had more favour. Hereupon I was much more troubled in my spirit then before, *because I had not with more boldness confessed Christ*, but in such sort, as mine Adversaries thereby thought they should prevail against me. Hitherto

therto I went about as much as lay in me, to rid my self out of their hands, if by any means, without open denying of Christ and his Word, that could be done. This considered I cried more earnestly to God to strengthen me with his holy Spirit, with boldness to confess him, and to deliver me from their enticing words, *and that I might not be spoiled through their Philosophy, and deceitful vanity after the traditions of men, and ordinances of the world, and not after Christ.* ---- The *Vicar* of *Prefcot* and *Parson* of *Grapnal* much exhorted me to leave mine Opinions, saying, I was much deceived, understanding the Scriptures amiss, and much counselled me to follow the Catholick Church of Christ, and to do as others did. I answered, *My faith in Christ conceived by his holy Word I neither might nor would deny, alter, or change for any living creature whatso ever he were.* --- Afterwards Mr. *Sherburn* and Mr. *Mor* perswaded me to leave mine Opinions because of the *adversity* of the Maintainers of them, and the *prosperity* of the Favourers of the Religion now used. I answered, *That I believed and leaned onely to the Scriptures, not judging things by prosperity or adversity.* They advised me not to let *shame* hinder me from renouncing mine Opinions. I answered, That what I did, I did not for the avoiding of any worldly shame, saying, My soul and life were dearer to me, then the avoiding of any worldly shame: neither yet did I it for any vain praise of the world, but in the reverent fear of the Lord. --- Mr. *Sherburn* told me that it was great pity I should cast my self away, *&c.* I answered, *That my Life, Mother, Children, Brethren, Sisters, and Friends, with other Delights of this life, were as dear and sweet to me, as unto any other man, and that I should be as loth to lose them, as another would, if I might hold them with a good* Pag. 226.

conscience, and without the ignominy of Christ. But seeing I could not do that, my trust was that God would strengthen me with his holy Spirit to lose them all for his sake; for I take my self (said I) for a Sheep appointed to be slain, patiently to suffer what cross soever it shall please my merciful Fa-
*Pag.*227. ther to lay upon me. ---- After this Mr. *Moor* told me, I was unlearned, and erred from the Catholick Faith, stubborn, and stood altogether in mine own conceit. I answered, For my learning, I acknowledge my self to know nothing, but Jesus Christ, even him that was crucified, and that my Faith was grounded on Gods holy Word onely, and such as (I doubted not) pleased God, and as I would stand in to the last, God assisting me, and that I did not say, or do any thing of stubbornness, self-wilfulness, vain-glory, or any other worldly purpose, but with good conscience, and in the fear of God. Desiring him to speak to my Lord and his Council, that I might find some mercy at their hands; but he giving me but short answer, then I said, *I commit my Cause to God, who hath numbred the hairs of my head, and appointed the dayes of my life, saying, I am sure God, who is a Righteous Judge, will make inquisition for my blood, according as he hath promised.* ---- I desire the Reader of this Relation to pray for me, and all them that be in bonds, that God would assist us with his holy Spi-
*Pag.*228. rit, that we may *with boldness confess his holy Name, and that Christ may be magnified in our bodies*, that we may stand full and perfect in all the will of God. ---- Whilst I was at *Lancaster*, some of good will towards me, but without knowledge, that came to talk with me, gave me the same counsel, that *Peter* gave Christ, as he went up to *Jerusalem*; *Master, favour thy self*, &c. But I answered with Christs

sharp

ſharp anſwer to *Peter* again, *Get thee behind me Satan*, and perceiving that they were an *hinderance to me, and that they ſavoured not the things which are of God, but the things that are of men*; I made them plain anſwer, that I neither could nor would follow their counſel, but that by Gods grace I would both live and die with a pure Conſcience, and according as hitherto I had believed and profeſſed; for we ought in no wiſe (ſaid he) to flatter and bear with them, though they love us never ſo well, which go about to pluck us away from the obedience which we owe unto God, and to his Word, but after Chriſts example, ſharply to rebuke them for their counſel.---- God ſo ſtrengthened me with his Spirit of boldneſs, according to my humble requeſt and prayer before (everlaſting thanks be given to him therefore) that I was nothing afraid to ſpeak to any that came to me, no not even to Judges, before whom I was thrice arraigned at the *Bar*, among the *Thieves*, with irons on my feet, and put up my hand as others did; but yet with boldneſs I ſpake unto them, ſo long as they would ſuffer me. ---- They threatned and rebuked me, for my preaching to the people out of Priſon, and for my praying and reading ſo loud, that the people in the ſtreets might hear. ---- When the *Biſhop* of *Cheſter* came to *Lancaſter*, he was informed of me, and deſired to ſend for me, and examine me; but he ſaid he would have nothing to do with Hereticks ſo haſtily. So haſty in judging and calling men Hereticks are our Biſhops in their *Lordly Dignities*, before they hear, *&c.* contrary to the Word of God, which ſaith, Condemn no man before thou haſt tried out the truth of the matter, and when thou haſt made inquiſition, then reform righteouſly. Give no Sentence before thou haſt heard the Cauſe, but firſt

first let men tell out their tale; and he that giveth Sentence in a matter before he hear it, is a fool, and worthy to be confounded. ---- It is no new thing for the *Bishops* to persecute the Truth and the Prophets of the Lord for their constancy in preach-
Pag. 229. ing of the true Faith; for so did their *Pharisaical* Fore-fathers. *Pashur* was the Head Bishop of the *Temple*, the Ring-leader of false Prophets, the chief Heretick-taker, that is as much as to say, the Out-thruster of true Godliness. He imprisoned the *Prophet Jeremy*, &c. The ungracious Bishop *Jason* was such another, *Machab.* 2. 4. ---- Such were also the execrable and blind Bishops *Annas* and *Caiaphas*, who never spake the Truth of God themselves, unless it were against their wills, unwittingly to their own destruction. ---- At *Chester* several times came to me, and with all probability of words and *Philosophy, or worldly wisdome, and deceitfull vanity, after the traditions of men, and the beggarly Ordinances and Laws of the world, but not after Christ*, went about to perswade me to submit my self to the Church of *Rome*, and to acknowledge the *Pope* to be Head thereof, and to interpret the Scriptures no otherwise then that Church did. I answered, That I do acknowledge and believe one *Holy Catholick Church*, without which there is no Salvation; and that this Church is but one, because it ever hath, doth, and shall confess one Onely God, and him onely worship; and one Onely *Messiah*, and him onely trust for Salvation: which Church is ruled and led by one Spirit, one Word, and one Faith, *&c.* and is built onely upon the foundation of the *Prophets* and *Apostles*, Jesus Christ himself being the *Head-corner-stone*, and not upon the *Romish Laws*, the *Bishop* of *Rome* being the supreme Head, *&c.* and that this Church is a little poor silly flock, disperſed and scat-

scattered abroad, as sheep without a shepherd, in the midst of wolves; or as a company of *Orphans* and fatherless children, led and ruled by the onely Laws, Counsels, and Word of Christ, who is the supreme Head thereof, assisting, succouring, and defending her from all assaults, errours, troubles, and persecutions, wherewith she is ever compassed about.

---- I was thrust at with all violence of craft and subtilty, but yet the Lord upheld me. Everlasting thanks be to that merciful and faithful Lord, *who suffereth us not to be tempted above our might*, but in the midst of our troubles strengtheneth us with his holy Spirit of comfort and patience, giveth us *a mouth and wisdome how and what to speak*, where against all his *Adversaries are not able to resist*. ---

At another appearance before the *Bishop*, &c. the *Chancellor* charged him, That he had preached most heretically and blasphemously in many *Parishes* within the *Bishops Dioceſs* against the *Popes Authority*, the *Catholick Church of* Rome, *&c.* He answered, That he neither heretically nor blasphemously preached or spake against any of the said *Articles*, but simply and truly as occasion served, and (as it were thereunto forced in Conscience) maintained the Truth touching those *Articles*, as (said he) all you now present did acknowledge the same in King *Edward*'s dayes. *Pag.* 230.

After the *Bishop of Chester* had read half-ways the Sentence of Condemnation, he asked him whether he would not have the *Queens* mercy in time? He answered, He did gladly desire the same, and did love her Grace as faithfully as any of them, but yet he durst not deny his *Saviour Christ*, and so lose his mercy everlasting, and win everlasting death. *Pag.* 231.

Being again called upon by the people to recant

and save his life, he said, I would as fain live as any of you, if in so doing I should not deny my Master Christ, and again *he should deny me before his Father in Heaven.*

When the *Bishop* had read out the *Sentence*, he said, Now I will no more pray for thee then I will pray for a *Dog*. Mr. *Marsh* answered, That notwithstanding he would pray for his *Lordship*.

When he was in the *Dungeon*, and none suffered to come near him, some of the *Citizens* would at a hole upon the wall of the City, that went into the *Dungeon*, ask him how he did? He would answer them most cheerfully, that he did well, and thanked God most highly, that he would vouchsafe of his mercy to appoint him to be a witness of his Truth, and to suffer for the same, wherein he did most rejoyce, beseeching him that he would give him grace not to faint under the Cross, but patiently bear the same to his glory, and comfort of his Church.

When he came to the place of Execution, one shewing him a Writing under the great Seal, and telling him, It was a Pardon for him if he would recant; he said, That he would gladly receive the same; but forasmuch as it tended to pluck him from God, he would not receive it upon that condition.

After that he began to speak to the people, shewing the cause of his death, and would have exhorted them to stick unto Christ. Whereupon one of the *Sheriffs* said, We must have no Sermoning now.

When the Beholders supposed no less but that he had been dead, having been so long in the fire, he spread abroad his Arms, saying, Father of Heaven have mercy upon me.

Upon

Upon this many of the people said, That he was a *Martyr*, and died marvellous patiently and godly, which thing caused Dr. *Cotes* the *Bishop* shortly after to preach in the *Cathedral*, that he was an Heretick, burnt like an Heretick, and was a firebrand in hell. But shortly after the judgement of God took hold of the Bishop; it was a report in all mens mouths that he died burnt by an harlot. *Pag.* 232.

In his Letter to the Reader, touching his Examinations. ---- Though Satan be suffered to sift us, as wheat, for a time, yet faileth not our faith, through Christs aid, but that we are at all times able and ready to confirm the Faith of our weak Brethren, *and alwayes ready to give an answer to every man that asketh us a reason of the hope that is in us, and that with meekness and reverence, having a good conscience; and whereas they backbite us as evil doers, they may be ashamed, forasmuch as they have falsly accused our good conversation in Christ.* I thought my self well settled with my loving Wife and Children, and also well quieted in the peaceable possession of that pleasant *Euphrates*; but the Lord, who worketh all for the best to them that love him, would not there leave me, but took my dear and beloved Wife from me, whose death was a painful cross to my flesh. I thought also my self well placed under most loving and gentle Mr. *Laurence Saunders* in the Cure of *Langton*. But the Lord of his great mercy would not suffer me long there to continue, (although for the small time I was in his Vineyard I was not an idle workman) but he hath provided me to taste of a far other Cup; for by violence hath he yet once again driven me out of that glorious *Babylon*, that I should not taste too much of her wanton pleasures, but with his most dearly beloved *Disciples* to have my inward rejoycing in the Cross of his

his Son *Jesus Christ*, the glory of whose Church I see it well, standeth not in the harmonious sound of *Bells* and *Organs*, nor yet in the glistering of *Mitres* and *Copes*, nor in the shining of gilt Images and Lights, but in continual Labours and Afflictions for his Names sake.

God at this present here in *England* hath his Fan in his hand, and after his great Harvest, whereinto these years past he hath sent his Labourers, is now sifting the Corn from the Chaffe, and purging his Floor, and ready to gather *the Wheat into his Garner, and burn up the Chaffe with unquenchable fire. Take heed and beware of the leaven of the Scribes and Pharises. ---- Try all things, and choose that which is good. Believe not every Spirit, but prove the Spirits, whether they be of God or not.* ---- The true Touch-stone is the Word of God. ---

In his Letter to the faithful Professors of *Langton*. --- Grace be unto you, and peace be multiplied in the Knowledge of Jesus Christ our Lord. *Amen*. I thought it my duty to write unto you, my Beloved in the Lord, to stir up your minds, and to call to your remembrance the words that have been spoken to you before, and to exhort you (as that good man, and full of the Holy Ghost, *Barnabas* did the *Antiochians*) *that with purpose of heart ye continually cleave unto the Lord, and that ye stand fast, and be not moved away from the Hope of the Gospel*; whereof God be thanked, ye have had plenteous preaching by Mr. *Sanders*, and other Ministers of Christ, who now when persecution doth arise, because of the Word, do not fall away, and forsake the Truth, being ashamed of the Gospel, whereof they have been Preachers, but are willing and ready for your sakes, to forsake not onely the chief and principal delights of this life, *viz.* their *native Country*, Friends,

Acts 11.

Friends, Livings, &c. but also to fulfill their Ministry to the utmost, *viz.* with their painful imprisonments, and blood-sheddings, if need shall require, to confirm and seal Christs Gospel, whereof they have been Ministers. They are ready, not onely to be cast into *prison*, but also to be killed for the Name of the Lord Jesus. Whether those, being that good *salt of the earth*, *i. e.* true Ministers of Gods Word, by whose Doctrine, being received by Faith, men are made savoury unto God, and which themselves lose not their saltness; now when they be proved with the boisterous storms of persecution, or others, being that *unsavoury salt*, which hath lost it saltness, *i. e.* those ungodly Ministers, who do fall from the Word of God to the dreams and traditions of Antichrist; whether of these (I say) be more to be credited and believed, let all men judge. Wherefore my dearly Beloved, *Receive the Word of God with meekness, that is grafted in you, which is able to save your souls, and see that ye be not forgetfull hearers, deceiving your selves with Sophistry, but doers of the Word*; whom *Christ* doth liken to a *Wise man, which buildeth his house upon a rock*, &c. That when *Satan* with all his *Legions of Devils*, with all their subtile suggestions, and the world with all the mighty *Princes* thereof, with their crafty counsels, do furiously rage against us, we faint not, but abide constant in the Truth, being grounded upon a most sure Rock, which is Christ, and the Doctrine of the Gospel, *against which the gates of Hell, i. e.* the power of *Satan cannot prevail*. And be ye followers of Christ and his Apostles, and receive the Word in much affliction, as the godly *Thessalonians* did. They onely are the true followers of Christ and his Apostles, that receive the Word: And they onely receive the Word, who both believe

Acts . .

Jam. 2.

Mat. 7.

Mat. 16.

1 *Thes.* 2.

lieve it, and also frame their lives after it, and be ready *to suffer all manner of adversity for the Name of*
2 *Tim.* 3. *the Lord*, as Christ and all the Apostles did, and *as*
Acts 14. *all that will live godly in Christ Jesus must do*; for there is none other way into the Kingdome of Heaven, but through much tribulation. And if we suf-
Mat. 5. fer any thing for the Kingdome of Heavens sake,
Mat. 7. and for Righteousnes sake, we have the Prophets,
Mark 8. Christ, the Apostles, and *Martyrs* for an example to comfort us; for they did all enter into the Kingdome of Heaven at the strait gate and narrow way, which few do find: and unless we will be content *to deny our selves, and take up the Cross of Christ*, and his Saints, it is an evident argument that we shall never *reign with him*. But if we can find in our hearts patiently to suffer persecutions and tribulations, it is a sure token of the righteous Judgement of God, that we are *accounted worthy of the Kingdome of Heaven, for which we also suffer. It is verily* (saith
2 *Thes.* 1. the Apostle) *a righteous thing with God to recompence tribulation to them that trouble us, and rest to us that be troubled.* ---- These things we ought to have before our eyes alwayes, that in the time of persecution (whereof all that will be the children of God shall be partakers, and some of us are already) we may stand stedfast in the Lord, and endure even to the end, that we may be saved; for unless we, like good *Warriers of Jesus Christ*, will endeavour our selves *to please him, who hath chosen us to be souldiers, and fight the good Fight of Faith to the end, we shall not*
1 *Tim.* 2. *obtain that crown of Righteousnes, which the Lord, that is a right ous Judge, shall give all them that love his Coming.* Let us therefore ground our selves on the sure Rock Christ; *for other foundation can no man*
1 *Cor.* 3. *lay, besides that which is laid already, which is Jesus Christ. If any build on this foundation gold, silver,* &c.

By

By fire the Apostle doth mean persecution, the portion of those that do preach and profess the Word of Christ, which is called the Word of the *Cross*. By gold, &c. he understands them, that in the midst of persecution abide stedfast in the Word. By *hay and stubble*, such as in time of persecution do fall away from the Truth. When Christ doth purge his floor with the wind of adversity, these are scattered as light chaffe, which shall be burnt with unquenchable fire. If they which do believe, do in time of persecution stand stedfastly in the Truth, the Builder (I mean the Preacher of the Word) shall receive a reward, and the Work shall be preserved and saved; but if so be that they go back and swerve when persecution ariseth, the Builder *suffereth loss, i. e.* shall lose his labour and cost; but yet he shall be saved, if he being tried in the fire of persecution, doth abide fast in the Faith. Wherefore my Beloved, give diligent heed, that ye, *as living stones be built upon the sure Rock*, &c. ---- Let us be sure, that unless we keep Christ and his holy Word dwelling by Faith in the House and Temple of our hearts, the same thing that Christ threatneth to the *Jews*, shall happen unto us, *viz. The unclean spirit* of ignorance, superstition, idolatry, and unbelief, the Mother and Head of all Vices, which by the grace of God was cast out of us, bringing with him *seven other spirits worse then himself*, shall to our utter ruine return again to us, and so shall we be in worse case then ever we were before; for if we, after we have *escaped from the filthiness of the world, through the Knowledge of the Lord and Saviour Jesus Christ, be yet entangled therein and overcome, then is the later end worse then the beginning, and it had been better for us not to have known the way of righteousness, then after we have known it to turn from the holy Com-*

1 *Pet.* 2. *Pag.* 234. *Mat.* 14.

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mandment given unto us; for it is then hapned unto us, according to the true Proverb, The Dog is turned to his vomit, and the Sow that was washed to wallowing in the
Hebr. 6. *mire.* --- It is not *possible* (saith the *Apostle*) that *they, which were once enlightned,* &c. *if they fall away, should be renewed again by repentance,* &c. St. *Paul's* meaning in this place is, That they that believe unfeignedly Gods Word, do abide stedfast in the known Truth. If any therefore fall away from Christ and his Word, it is a plain token, that they were but *dissembling Hypocrites*, for all their fair faces outward-
1 John 2. ly, and never believed truly *&c. They went out from*
Hebr. 10. *us, because they were not of us,* &c. *If we sin willingly after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement,* &c. Wherefore let us, *on whom the ends of the world are come*, take diligent heed unto our selves, that now in these *last and perillous times* (in which the *Devil is come down and hath great wrath, because he knoweth his time is but short*, and whereof the *Prophets, Christ*, and the *Apostles* have given us such warning) we withhold not the *Truth in unrighteousness*, believing, doing, or speaking any thing against our knowledge and
John 8. conscience, or without faith, *&c. If ye believe not ye shall die in your sins.* ---- Dear Friends, we trust to *see better of you, and things which accompany salvation*, and that ye being the good ground, watered with the moistness of Gods Word plentifully preached among you, will with a good heart hear the Word of God and keep it, *bringing forth fruit with patience*; and that you will be none of those forgetful and hypocritical hearers, who, although they hear the Word, suffer the Devil to catch away what was sown in their hearts, either *having no root in themselves endure but a season, and as soon as persecu-*
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tion ariseth because of the Word, by and by they are offended, or with the cares of this world, and deceitfulness of riches choak the Word, and so are unfruitful. Read the *Parable* of the *Sower*, and note especially, That the most part of the hearers of Gods Word are but Hypocrites, hearing the Word without any fruit or profit, yea to their greater condemnation; for onely the *fourth part* of the seed doth bring forth fruit. Therefore let not us that be Ministers, or Professors and Followers of Gods Word be discouraged, though that very few do give credit and follow the Doctrine of the Gospel, and be saved. ---- We trust that ye will not, like the *Gadarenes*, for fear to lose your worldly substance or other delights of this life, banish away Christ and his Gospel from among you. ---- If ye do, your own blood will be upon your own heads. And as ye have had more plentiful preaching of the Gospel, then others, so ye shall be sure to be sorer plagued, *and the Kingdome of God shall be taken from you, and given to another Nation, that will bring forth the fruits thereof.* Wherefore my dearly beloved in Christ, take good heed unto your selves, and ponder well in your minds, how *fearful and horrible a thing it is to fall into the hands of the Living God*, and see that ye receive not the *Word in vain*, but declare your faith by your good works: among which the chiefest are to be obedient to the Magistrates (sith they are the *Ordinance of God*, whether they be good or evil) unless they command idolatry and ungodliness, *i.e.* things contrary to true Religion; for then we ought to say with *Peter*, *We ought more to obey God then man.* But in any wise we must beware of Tumult, Insurrection, Rebellion, or Resistance. The weapon of a Christian in this matter ought to be *the Sword of the Spirit*, which is *Gods Word*, and Prayer,

Pag. 235.

Act. 5.

Prayer, coupled with humility and due submission, and with readiness of heart, rather to die then to do any ungodliness. ---- (2) We must obey our Parents, and be careful for our Houses, that they be fed not onely with bodily food, but much rather with spiritual food, the Word of God. (3) *Whatsoever ye would that men should do unto you, do ye likewise unto them; for this is the Law and the Prophets.* Matth. 7. (4) Pray for all Estates. (5) After these works, we must learn to know the Cross: and (6) What affection and mind we must bear towards our enemies, whatsoever they be to suffer all evils patiently, to *pray for them that persecute us.* And thus doing we shall obtain a certainty of our vocation, that we be the elect Children of God. And thus I *commend you, Brethren, unto God and to the Word of his grace, which is able to build farther* &c, beseeching you to help Mr. *Saunders* and me your late Pastors, and all them that be in bonds, for the Gospels sake, with your Prayers to God for us, *that we may be delivered from unreasonable men,* &c. and that this our imprisonment may be to the glory and profit of our Christian Brethren in this world, and that *Christ may be magnified in our bodies, whether it be by death or life. Amen. The grace of our Lord be with you all.* ---- The *unprofitable Servant of Jesus Christ,* and now also his *Prisoner.* G. M. *June* 28. 1555.

Postscript. *Save your selves from this untoward generation.* Pray, pray, pray. Never more need.

In his Letter to his Friends at *Manchester.* ---- These are earnestly to exhort you and beseech you in Christ, *as ye have received the Lord Jesus, even so to walk, rooted in him, and not to be afraid of any terrour of your adversaries,* be they never so many and mighty, and you on the other side never so few and weak; for *the battel is the Lords.* ---- *As I*

was

was with Moſes, *ſo will I be with thee*, ſaith God: *and will never leave thee, nor forſake thee. Be ſtrong and bold, neither fear nor dread; for the Lord thy God is with thee, whitherſoever thou goeſt.* Now *if God be on our ſide, who can be againſt us?* In this our ſpiritual warfare is no man overcome, unleſs he traiterouſly leave and forſake his *Captain*, or cowardly caſt away his Weapons, or willingly yield himſelf unto his Enemies, or fearfully turn his back and flie. *Be ſtrong therefore in the Lord and in the power of his might, and put on all the armour of God, that ye may be able to ſtand ſtedfaſt againſt all the aſſaults of Satan.* ---- If we ſubmit our ſelves to God, and his holy Word, no man ſhall be able to hurt us; God will deliver us from all troubles, yea from death alſo, till ſuch time as we covet and deſire to die, as he did *Paul*, &c. *Let us therefore run with patience unto the battel that is ſet before us, and look unto Jeſus the Captain and Finiſher of our Faith*, and after his example, for the rewards ſake, that is ſet out unto us, patiently to bear the Croſs, and *deſpiſe the ſhame. All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* Chriſt was no ſooner Baptized, and declared to the world to be the Son of God, but Satan was by and by ready to tempt him: which thing we muſt look for alſo; yea the more we ſhall increaſe our faith and vertuous living, the more ſtrongly will Satan aſſault us, whom we muſt learn after the example of Chriſt, to fight againſt and overcome with the Holy and Sacred Scriptures, &c. and let the faſting of Chriſt, when he was tempted in the Wilderneſs, be an example unto us of our ſober living, not for the ſpace of fourty dayes (as the *Papiſts* do fondly fancy of their own brains) but us long as we are in the Wilderneſs of this wretched life, aſſaulted of Satan, who like a *roaring*

Acts 18. Phil. 1.

Lion, &c. It is the nature and property of the *Devil* alwayes to hurt and do mischief, if God do not forbid. Indeed if God will not permit him, he cannot so much as enter into *a filthy Hog*, &c. Let us, knowing Satans deceits and rankor, walk the more warily, and take unto us *the shield of faith*, &c. Let us fast and pray continually, &c. To fasting and prayer must be joyned mercy to the poor and needy, &c. *Let us go boldly to the seat of grace*, where we shall be sure to find *grace and mercy to help in time of need.* ---- Wherefore, my dear Brethren, be ye fervent in the Law of God, and jeopard ye your lives, if need shall require, for the testament of the Fathers, and so shall ye receive great honour, and an everlasting name. Remember *Abraham*, was not he found faithful in temptation, and it was reckoned unto him for righteousnes? *Joseph* in time of his trouble kept the Commandment, and was made a Lord of *Egypt*. *Phineas* was so fervent for the honour of God, that he obtained the Covenant of an everlasting Priesthood. *Joshua* for the fulfilling of the Word of God was made the *Captain of Israel*. *Caleb* bare record before the Congregation, and received an Inheritance. *David* also in his merciful kindnes obtained the Throne of an everlasting Kingdome. *Elias* being zealous and fervent in the Law, was taken up into Heaven. *The three Children* remained stedfast in the Faith, and were delivered out of the fire, and *Daniel* from the mouth of the Lions. Thus whoever put their trust in the Lord were not overcome. Fear not ye then the words of ungodly men; for their glory is but dung and worms: to day they are set up, and to morrow they are gone; they are turned into earth, and their memorial cometh to nought. Wherefore let us take good hearts unto us, *and quit our selves like*

men

men in the Law, &c. Let us not faint, because of affliction, wherewith God trieth all them that are sealed to everlasting life, &c. Seeing we are in *the narrow and strait way, that leadeth unto the most joyful and pleasant City of everlasting life*, let us not stagger, or turn back, being afraid of the perilous way, but follow our *Captain Christ* therein, and be afraid, no not of death it self. Consider also the course of this world, how many for their Master's sake, or a little promotions sake will adventure their lives, as commonly in Wars, and yet is their reward but light and transitory, and ours is unspeakably great and everlasting. They suffer pains to be made Lords on Earth for a short season; how much more ought we to endure, it may be much less pains, to be made Kings in Heaven for evermore? ---- Seeing, Brethren, it hath pleased God to set me, and that worthy Minister of Christ, *John Bradford*, your Countreyman, in the forefront of this Battel, where (for the time) is most danger, I beseech you all in the bowels of Christ to help us, and all our fellow Souldiers standing in like perilous place, with your Prayers to God for us, that we may quit our selves like men in the Lord, and give some exmple of boldness and constancy, mingled with patience in the fear of God, that ye and others of our Brethren, through our example, may be encouraged and strengthned to follow us, that ye also may leave example to your weak Brethren in the world to follow you. *Amen.* ---- *Brethren, the time is short, it remaineth that ye use this world, as though ye used it not; for the fashion of this world passeth away.* See that ye love not the world, nor the things that be in the world; but set your affections on heavenly things, &c. Be meek and long-suffering: serve and edifie one another with

1 Cor. 7.
1 John 2.
Coll. 3.

the gift that God hath given you: beware of ſtrange Doctrine, *&c.* ----

Auguſt 30. 1555.

*Pag.*238. In his Letter to *Jenkin Crampton*, &c. ---- Theſe be earneſtly to exhort you, yea and to beſeech you in the tender mercy of Chriſt, that with purpoſe of heart ye cleave unto the Lord, and that ye worſhip him in ſpirit, in the Goſpel of his Son; for God will not be worſhipped after the commandments and traditions of men, nor yet by any other means appointed, preſcribed and taught us, but by his holy Word: and though all men almoſt defile themſelves with the wicked traditions of men, and ordinances after the world, and not after Chriſt, yet do ye after the enſample of *Daniel*, and his three Companions, *&c.* Be at a point with your ſelves, that ye will not be defiled with the unclean meats of the Heathen, I mean, the filthineſs of Idolatry, and the very Heatheniſh Ceremonies of the Papiſts, but as the true Worſhippers, ſerve ye God in ſpirit and verity, according to the ſacred Scriptures. Above all things I wiſh you continually and reverently to ſearch and read the Scriptures, and with the wholeſome admonitions of the ſame to teach, exhort, comfort, and edifie one another, now in this time of the great famiſhment of ſouls, for want of the food of Gods Word. And doubt not but that the merciful Lord (who hath promiſed to be with us, even to the worlds end, and when two or three are gathered together in his Name he will be in the midſt of them) will aſſiſt you and teach you the right meaning of the ſacred Scriptures, will keep you from all errours, and lead you into all truth, as he hath promiſed. And though you think your ſelves unable to teach, yet at

at the command of Christ, now in time of famine, seeing the hungry people in the wilderness far from any Towns, if they be sent away fasting, are sure to faint and perish by the way, employ those five loaves and two fishes that ye have, upon that hungry multitude, although you think it nothing among so many. And he that increased the five loaves and two fishes to feed five thousand men, *&c.* shall also augment his gifts in you, not onely to the edifying of others, but to an exceeding great increase of your own knowledge in God and his holy Word: And fear not your Adversaries; for either according to his accustomed manner, God shall blind their eyes, that they shall not spie you, or get you favour in their sight, or else graciously deliver you out of their hands by one means or other. Comfort your selves in all your adversities, and stay your selves in him, who hath promised not to leave you, as fatherless and motherless children, without any comfort, but that he will come unto you, like a most gentle and merciful Lord. ----

In another Letter. ---- The same grace and peace do I wish unto you, which St. *Paul* wisheth to them, to whom he writ, *&c.* Grace is taken for the free mercy and favour of God, whereby he saveth us freely without any of our deservings or works of the Law. Peace is taken for the tranquility of conscience, being perswaded that through the onely merits of Christs death and blood-shedding, there is an atonement and peace made between God and us, so that God will no more impute our sins unto us, nor condemn us. ---- Be not ashamed Pag. 239. of the testimony of our Lord Jesus, nor of us his Prisoners, but suffer ye adversity with the Gospel; for which word we suffer, as evil doers, unto bonds; but the Word of God is not bound with us. There-

fore we suffer all things for the Elects sake, that they also may obtain the Salvation which is in Christ Jesus with eternal glory.

Wherefore stand ye fast in the Faith, and be not moved from the hope of the Gospel: so shall ye make us with joy to suffer for your sakes, and as the Apostle saith, To fulfill that which is behind of the Passions of Christ in our flesh, for his Bodies sake, which is the Congregation. St. *Paul* doth not here mean, that there wanteth any thing in the Passion of Christ, which may be supplied by man; but the words are to be understood of the Elect, in whom Christ is and shall be persecuted to the worlds end. The Passion of Christ then, *i. e.* of his Church, his mystical Body, shall not be perfect till all, whom God hath appointed, have suffered for his sake. ---- On our parts nothing can be greater consolation and inward joy to us in our Adversity, then to hear of your Faith and Love, and that ye have a good remembrance of us alwayes, praying for us as we do for you. *Now are we alive, if ye stand stedfast in the Lord.* Good Shepherds do alwayes count the welfare and prosperous estate of Christs Flock to be their own. While it goeth well with the Congregation, it goeth well with them also, in whatever affliction they be: but when they see the Church in peril, then be they weary of their own lives, and can have no rest nor joy. *Who is weak, and I am not weak? who is offended, and I do not burn?* But this affection is not in them that seek their own lucre and glory. ---- God is wont for the most part to warn his Elect what trouble shall happen to them for his sake, not to frighten them thereby, but rather to prepare their minds against the boisterous storms of Persecution. ----

In

In his Letter to *Robert Langley*. ---- I thank you for visitting me a Prisoner for Christ, and unacquainted with to your cost, and for your promise, that if I did want any thing necessary to this life, you with some others would help me, and rejoyce greatly in the Lord, who stirs up the hearts of others to be careful for me in this my great necessity. I thank God as yet I do want nothing, and intend to be as little chargeable to others as I can; yet if I want, I will be bold with you and others to send for your help, desiring you in the mean while to pray for me and all others in the bonds of Christ, that God would perform the thing which he hath begun in us, that we may confess Jesus Christ with boldness, and fight the good Fight of Faith, *Pag.* 240.

In another Letter. ---- These be to certifie you, that I greatly rejoyce in the Lord, for that my sweet Saviour Christ doth stir up the minds, not onely of my familiar friends in times past, but of sundry heretofore to me unknown to help me, sending me not onely necessaries for this life, but comfortable Letters, encouraging me and exhorting me to *continue grounded and stablished in the Faith*, &c. I call daily upon God, in whom is all my trust, and without whom I can do nothing, that he would perfect what he hath begun, being assured he will so do; forasmuch as he hath *given me, not onely to believe, but to suffer for his sake*. The Lord strengthen me with his Holy Spirit, that I may be one of the number of those Blessed, which *enduring to the end shall be saved*. ---- My trust in the Lord is, that this my business *shall happen to the furtherance of the Gospel*. ---- God will to your consolation gloriously deliver by one means or other his Oppressed. Onely tarry ye the Lords leisure, and wait still for the Lord. He tarrieth not, that will come; look for

him therefore, and faint not, and he will never fail you.

Marshall.

Ward, pag. 152. I was from eternity (said *Christopher Marshall* of *Antwerp*) a sheep destined to the slaughter, and now I go the Shambles. Gold must be tried in the fire.

Massey.

Fuller's *England Worthies* in *Hantshire*. pag. 5. I must needs here mention an Infant without a Christian Name, and not capable of speaking, because its death still speaks aloud. This Infant was the child of *Perotine Massey*, the Wife of a Minister of Gods Word, for fear fled out of the *Island* of *Guernsey*. She with her Mother and Sister were burnt for absence from Church. The Babe properly was never born, but by the force of the flame burst out of his Mothers Belly alive; and yet by the command of the *Bailiffe* (supreme Officer in the then absence of the *Governour*) cast again into the fire, and therein consumed to ashes. It seems this *bloody Bailiffe* was minded like the *cruel Tyrant*, commanding, *Canis pessimi ne catulum esse relinquendum*, though this indeed was no dog, but a Lamb, and that of the first minute, and therefore too young by the *Levitical Law to be sacrificed*. Here was a spectacle without precedent, a cruelty built three generations high, that Grandmother, Mother, and Grandchild, should all suffer in the same flame.

Maximinus.

Ward, pag. 140. We are ready (said *Maximinus* and *Julentius*) to lay off the last garment, the flesh.

Melancthon.

Clarks first Volume of Lives, pag. 762. I tremble to think (said *Philip Melancthon*) with what blind devotion I went to Images, whilst I was a *Papist*.

When

When *Luther* began to oppose the *Pope*, he was sent for by *Prince Frederick Duke* of *Saxony* to *Wittenberg* to teach the *Greek* Tongue, and yet then he was but two and twenty years old *An.* 1518.

When he was first converted, he thought it impossible for his Hearers to withstand the evidence of the Truth, in the Ministry of the Gospel; but after he had been a Preacher a while, he complained, *That old* Adam *was too hard for young* Melancthon. *Pag.* 571.

In the year 1519. he went with *Luther* to *Lipsich*, where he disputed with *Eccius*. *Pag.* 563, 564.

In this Disputation *Eccius* brought a very subtile Argument, which he being not able suddenly to answer, said, I will answer you to morrow. *Eccius* replying, That is little for your credit, if you cannot answer it presently. Sir (said he) *I seek not mine own glory in this business, but the Truth.* To morrow God willing you shall hear further.

In the year 1521. when the *Divines* of *Paris* had condemned *Luther's* Doctrine and Books, he wrote an *Apology* for him against their furious Decree. *See Luthers Works, Tom.* 2. *fol.* 417.

In his Epistle to the Reader. ---- See Christian Reader, what Monsters in Divinity *Europe* hath bred. The last year the *Sophisters* of *Colen* and *Louain* condemned the Gospel by some naked Propositions, confirmed neither by Scripture nor reason. *Mudder* then they are they, whoever they be, who have at *Paris* condemned *Luther*. ---- There is no cause to wonder that they are no more favourable to *Luther*. Alas! they were not more favourable to their own great *Gerson*, when the *Schools* at *Paris* were more wholesome. ---- It concerns us to consider, what is decreed, not who have decreed it. The Apostle will not have us give place, no not to *Pag.* 428.

An-

Angels, corrupting the Gospel. ---- Farewell to the Name of our Masters, farewell to the Name of *Parisians*, unless in their own Schools. *In the Christian Commonwealth nothing prevails but the Voice of Christ, which whosoever hears not is not Christs.* ---- They say that *Luther* ought rather to be overcome by *fire*, then by *reason*. ---- They accuse *Luther* of Heresie, not because he dissents from Universities, Fathers, Councils; not because he dissents from the Scripture, and the Opinions of Universities, Fathers, Councils, they call the first Principles of Faith. --- But it will be said *Luther* doth dissent from the Scripture, because he dissents from the Expositions of Scripture, which from Fathers, Councils, and Schools, have hitherto been received. This is (as I perceive) the Hinge of the Controversie. Here I ask this Question of our Masters, Whether the Scriptures be so delivered, that their meaning cannot certainly be collected without the Exposition of Councils, Fathers, and Schools? If you deny that the meaning of the Scripture cannot certainly be concluded without their *glosses*, I cannot see why the Scriptures were delivered, or why the Apostles invite us to the study of the Scriptures? --- If you grant it, certainly the Scripture ought to be preferred, not onely before the Schools and *Fathers*, but before *Councils* determining otherwise. May not then *Luther* oppose unto *Councils*, *Fathers*, *Schools*, the certain sense and meaning of Scripture? But we will not yield so much, that *Luther* opposeth the Fathers and Councils. ----

Clark. pag. 564 565. When the Wars for Religion brake out in *Germany*, he foresaw in a Dream the Captivity of the *Elector of* Saxony, *and the Lantgrave of Hess* fifteen dayes before they were taken.

When the Plague broke out in *Wittinberg*, and the

the University was removed, he said, He feared not that Plague, but a far worse Plague, which threatned the ruine of the Commonwealth.

In the year 1534. in his Letter to *Camerarius* he gives this reason why he refused King *Henry*'s offers if he would come into *England*. ---- Perhaps (saith he) many things are reported amongst you concerning *England*, that it lyeth open now for the Religion of the purer Doctrine; but I have intelligence from a good hand, that the King hath no great care of the Affairs of the Church, onely this Good comes of his rejecting the *Popes* Authority, that for the present no cruelty is used towards those that are desirous of better Doctrine.

When he went to *Hagenaw* to meet the *Protestant Divines* there, foreseeing, that he should fall into a mortal disease, he made his Will, and left it with *Cruciger*, saying,

Viximus in Synodis, & jam moriemur in illis.

In English thus;

Imploy'd in Synods, living, oft was I,
Now in a Synod I am like to die.

He was often threatned with Banishment out of *Germany*, of which he writes thus; I have through Gods mercy been here these fourty years, and yet I could never say, or be sure, that I should remain here one week to an end. *Pag.* 569.

Seven dayes before he died, many persons worthy of credit, betwixt nine and ten of the Clock at night saw in the Clouds over the Tower of *Wittenberg* five rods bound together, after which two vanishing, the other three appeared severed in divers *Pag.* 566.

pla-

places, the branches of the rods turning towards the *North*, the handles towards the *South*. When this *Prodigy* was told *Melanchthon*, he said, Herein Gods Fatherly Punishments are not swords, but rods, which Parents use to correct their children withall: and I fear a dearth.

*Pag.*567. When the Pastors of the Church visitted him in his sickness, he said unto them, By the goodness of God I have no domestical grief to disquiet me, *&c.* but publick matters affect me, especially the troubles of the Church in this evil and *sophistical age*. But through Gods goodness our Doctrine is sufficiently explained and confirmed.

*Pag.*568. When he heard by Letters of the persecution of some godly men in *France*, he said, That his bodily disease was not comparable to the grief of his mind for his godly Friends, and for the miseries of the Church. ---- Yet my hopes are very great, for the Doctrine of our Church is explained. If God be for

*Pag.*570. us, who can be against us? I desire (said he) to depart for two causes. (1) That I may have the much desired sight of Jesus Christ, and the Church Triumphant. (2) That I may be delivered from the cruel and implacable discords of Divines.

Meyere.

For Martyr. Vol. 3. cont. p. 50. Mr. *Giles Meyere* of *Flanders*, after he was converted, he sought all means how to employ his Talent. He was not onely carefull to preach to his Charge, *but he went from house to house, comforting and exhorting every one, as occasion served, out of the Word of God, labouring above all with them to beware of the abominable superstitions of the Papacy.*

When he was imprisoned 1567. in a deep dark hole, he bore his affliction patiently, but so *praised God for esteeming him worthy to suffer for his sake, and*

so

so comforted them that came to visit him, that they could not leave him without tears.

In the midst of the Fagots (though he was gagged) he was heard distinctly and plainly to say, *Father into thy hands I commend my Spirit.*

Mill.

Mr. *Walter Mill* being brought before the *Bishops* of *Scotland* to answer to *Articles* against him, and placed in a Pulpit before them, he prayed so long, that one of the *Bishops Priests* called out to him saying, Sir *Walter Mill* arise, and answer to the *Articles*, for you hold my Lord here overlong. When he had ended his Prayer, he answered, *We ought to obey God rather then men. I serve one more mighty, even the Omnipotent Lord. And whereas you call me Sir* Walter, *call me* Walter, *and not Sir* Walter, *I have been overlong one of the Popes Knights.* Fox, *Vol.* 2. *pag.* 625.

Being threatned with the Sentence of Death, if he would not recant, he said, I know I must die once; and therefore as *Christ* said to *Judas*, *What thou dost do it quickly: so say I to you. Ye shall know that I will not [illegible] the Truth; for I am corn, I am no chaff; I will not be blown away with the wind, nor burst with the flail, I will abide both.*

Being bid to pass to the Stake, he said, Nay, but if thou wilt put me up with thy hand, thou shalt see me pass up gladly; for by the Law of God I am forbidden to lay hand upon my self. Being put, he ascended gladly, saying, *I will go up unto the altar of God.* *Pag.* 626.

After he had prayed, he spake thus to the people; Dear Friends, the cause why I suffer this day is not for any crime laid to my Charge (albeit I be a miserable sinner before God) *but onely for the defence of the Faith of Jesus Christ, set forth in the Old and New Testament to us*; for which (as the faithfull

Mar-

Martyrs have offered themselves gladly before, being assured (after the death of their bodies) of eternal felicity. So this day I praise God that he hath called me of his mercy among the rest of his Servants to seal up his Truth with my life, which as I have received it of him, so willingly I offer it to his glory. Therefore as you will escape the eternal death, *be no more seduced with the lies of Priests, Bishops, &c. and the rest of the Sect of Antichrist, but depend onely on Jesus Christ, and his mercy, that ye may be delivered from condemnation.*

Being in the fire, he said, Lord have mercy upon me, pray people while there is time. He was burnt *An.* 1558. and by his death gave the very dead blow to Popery; for by his death the people of all Ranks and Conditions were so moved, that they made open Profession of the Truth, without any more dallying, and upon this occasion a Covenant was presently entred in to defend one another against the *Tyranny of the Bishops*. So that he was the last that died for Religion at that time in that Kingdome.

See the Ecclesiastical History of Scotland, *Præf. pag. penult.*

His Epitaph.

Non nostra impietas, aut actæ crimina vitæ
Armarunt hostes in mea fata truces:
Sola fides Christi sacris signata libellis,
Quæ vitæ causa est, est mihi causa necis.

In English thus;

Not any sin committed here by me
Against me arm'd my bloody enemy:
The Scripture Faith, of life the onely cause,
Did cause my death, and that against all Laws.

Mr

Monerius.

Claudius Monerius, being cavilled at by the Friers for eating a Break-fast before his Execution, said, This I do that the flesh may answer the readiness of the Spirit.

Morall.

Let us not, my Brethren, (said *John Morall*, an outlandish Martyr) fear the Prisons; seeing they are *Christs Schools* and *Colledges*, wherein *Gods children* learn their *Fathers* Lessons: There we find him true in his Promises: There he manifests himself incomparably to his Children. See the Mirrour of Martyrs, pag. 563.

Our Prisons are Schools of Defence, where we learn how to ward off all the blows, that the world, flesh, or Devil would foyl us with; all which we learn of our Captain Christ. Here we are quit of the vain allurements of the world: Here we are freed of the fear of meeting idols in the streets: Here we may without check call upon God, and sing Psalms unto him. Therefore let us not refuse to hear Sermons for fear of going to Prison.

N.

Newman.

John Newman in his written Answer to *Suffragen Thornton.* ---- It may please you to understand that good Ministers all the time of King *Edward*'s reign taught us diligently, perswading us by the Allegations of Gods Word, that there was no Transubstantiation, nor corporal Presence in the *Sacrament*: their Doctrine was not believed of us suddenly, but by their continual preaching, and also by our continual Prayer unto God, that we might never be deceived, but if it were true, that he would incline our hearts unto it; and if it were not true, that we might never believe it. We weighed, *That they laboured with Gods Word*, &c. ---- Wherefore un-

until such time as our consciences are otherwise taught and instructed by Gods Word, we cannot with safeguard of our consciences take it, as many suppose at this time. And we trust in God, that the *Queens Highness*, and her most Honourable Council, will not in a matter of Faith use compulsion or violence; *because Faith is the gift of God, and cometh not of man, or of mans Laws, nor at such time as men require it, but at such time as God giveth it.*

Pag. 392. Being asked whether he would stand to what he had said; I must need stand to it (said he) till I be perswaded by a further truth. It being replied; Nay, you will not be perswaded, but stand to your own Opinion: Nay (said he) I stand not to mine own Opinion, God I take to witness, but onely to the *Scriptures of God*; and I take God to witness, that I do nothing of presumption, but that that I do is onely my Conscience; and if there be a further truth then I see, except it appear a truth to me, I cannot receive it as a truth. And seeing Faith is the gift of God, and cometh not of man; for it is not you that can give me Faith, nor no man else; therefore I trust ye will bear the more with me, seeing it must be wrought by God; and when it shall please God to open a further truth to me, I shall receive it with all my heart.

Hab. 2. *Heb.* 10. In his Confession of his Faith. ---- The Lord is the Protector of my life. *The just shall live by Faith;* and if he withdraw himself, my soul shall have no

Pag. 393. pleasure in him. ---- Thus have I declared my Faith briefly, which were no Faith, if I were in doubt of it. This Faith I desire God to increase in me. Praise God for his gifts.

Nicaise.

Fox, *Vol.* 3. *cont. pag.* 33. *Nicaise* a *Say-maker* in *Tournay* for refusing to live according to the Customes of the *Romish Church*,

Church, and to obſerve the traditions invented by her, *&c.* being condemned, and having heard the ſentence, as he roſe up, he ſaid, *Now praiſed be God.*

As he was led to execution, ſeeing a great multitude of people, he lifted up his voice, and ſaid, *O ye men of* Tournay, open your eyes, *awake ye that ſleep, and ſtand up from the dead, and Chriſt ſhall give ye light.*

As he joyfully aſcended up the Scaffold, he ſaid, *Lord, they have hated me without a cauſe.*

As he was faſtning to the Stake, he ſaid, Eternal Father, have pity and compaſſion upon me, according as thou haſt promiſed to all, that ask the ſame of thee in thy ſons Name.

Noyes.

When *John Noyes* was asked by his Brother in Law if he did fear death, when the *Biſhop* gave judgement againſt him, he anſwered, He thanked God he feared death no more at that time then himſelf, or any other did being at liberty. Fox, *Vol.* 3. *pag.* 851.

Being bound to the Stake, he ſaid, *Fear not them that can kill the body, but fear him that can kill both body and ſoul, and caſt it into everlaſting fire.*

When he ſaw his Sister weeping and making moan for him, he bade her, *Weep not for him, but weep for her ſins.*

When a Fagot was ſet againſt him *he took it, and kiſſed it, and ſaid, Bleſſed be the time that ever I was born to come to this.*

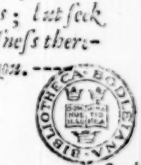
He ſaid alſo, Good people bear witneſs that I do believe to be ſaved by the merits and paſſion of Jeſus Chriſt, and not by my own deeds.

When the fire was kindled and burned about him, he ſaid, Lord have mercy upon me, Chriſt have mercy upon me, *Son of* David *have mercy upon me.*

In his Letter to his Wife out of Prison. ---- You desired me to send you some tokens to remember me. I therefore send you these Scriptures even for a remembrance. St. *Peter* saith, *Dearly beloved, be not troubled with this heat, that is now come among you to try you, as though some strange thing had hapned unto you, but rejoyce in as much as ye are partakers of Christs sufferings, that when his glory appeareth, ye may be merry and glad. If ye be railed on for the Name of Christ, happy are ye; for the Spirit of glory and the Spirit of God resteth on you. ---- See that none of you suffer as a Murtherer,* &c. *but if any suffer as a Christian, let him not be ashamed, but glorifie God in this behalf; for the time is come that judgement must begin at the House of God: If it first begin at us, what shall the end of them be, that believe not the Gospel of God? Wherefore let them that suffer according to the will of God, commit their souls to him in well doing.* St. *Paul* 2 *Tim.* 3. saith, *All that will live godly in Christ Jesus must suffer persecution.* St. *John* saith, *See that ye love not the world, nor the things of the world: If any man love the world, the love of the Father is not in him; for all that is in the world, as the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world, which vanisheth away and the lust thereof, but he that fulfilleth the will of God abideth for* 2 *Cor.* 7. *ever.* ---- St. *Paul* saith, *What fellowship hath righteousness with unrighteousness? what company hath light with darkness? or what part hath the Believer with the Infidel?* &c. *Wherefore come out from among them, and separate your selves now (saith the Lord) and touch no unclean thing, so will I receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* ---- So farewell Wife and Children, and leave worldly care, and see that ye be diligent to pray. *Take no thought*

(faith

(saith Christ) *saying what ye shall eat, or what ye shall drink, or wherewith shall we be clothed? (for all these things do the Gentiles seek) for your heavenly Father knoweth that you have need of all these things; but seek ye first the Kingdome of God and the righteousness thereof, and all these things shall be ministred to you.* ---- Matth. 6.



O.

Oecolampadius.

He fell sick in the year 1531. and of his age 49. about the same time that *Zuinglius* was unhappily slain. His grief for his death much increased his sickness. He foretold his own death: was very desirous to enjoy the heavenly Light. See his Life in Melch. Gdam. pag. 55.56.

Sending for the *Ministers of the Gospel* to him, he spake to them thus; O my Brethren, you see what is done: *The Lord is come, he is, he is now calling me away.* ---- *What shall I say unto you, the Servants of the Lord, whom the love of God your Master, the same study and doctrine have most intimately united,* now that I am to take my leave of you? Salvation, hopes of Heaven, Truth, Light for our feet is procured by Christ for us: It becomes us to cast away all *sadness*, all *fear of life and death*, &c. My Brethren, this onely remains, *That we who have for some time walked in the ways of Christ, continue constant and faithful followers of him therein, persevering in purity of doctrine and holiness of life.* Other things Jesus Christ the Lord, who is able and willing to look after his own concernments, will take care of. He will defend his own Church. Go to then, O my Brethren, so let your light shine forth, that God the Father may be glorified in us, and the Name of Christ be made illustrious and conspicuous by the light of your life. Continue to love one another unfeignedly. Lead your whole life as in the light,

as under the eye of God. In vain do we press to holiness, if our words be without deeds: there is need of the Light of life, and the heavenly Spirit, if we will confound Satan, and convert this world unto Christ the Lord. O my Brethren, What a cloud is there arising? what a storm a coming? what a defection is at hand? But it becomes you to stand fast. The Lord, who is careful of his own affairs, will be present with you. ---- *For my self, I pass not the horrible aspersion of corrupting the Truth, that is cast upon me. I am just now going before the Tribunal of Christ, and that (through grace) with a clear conscience. There it will appear, that I have not seduced the Church.* ----

The night before he died, when a very dear Friend returned to him, *Oecolampadius* asked him, What news he had brought? His Friend answering, None. I will tell you some then (said *Oecolampadius*) I shall presently be with my Lord Christ.

Ward, pag. 152. A while after being asked, Whether the light offended him? *He putting his hand to his heart, said, Here is abundance of light. Here is light enough.*

Ogner, or *Ogvier*.

Ward, pag. 153, 154. *Robert Ogvier's* Son said to his Father and Mother at the Stake with him, *Behold millions of Angels about us, and the Heavens opened to receive us.*

To a *Frier* that railed; *Thy curfings are blessings.*

To a *Nobleman* that offered him life and promotion; *Do you think me such a fool, that I should change eternal things for temporal?*

And to the people; We suffer as *Christians*, not as *Thieves* or *Murtherers*.

Fox, *Vol.* 3. *cont.* pag. 2. When the *Provost* of *Lile* had seized on *Robert Ogvier*, his Wife, and his two Sons, *Baudicon*, and *Martin*, as they were conveyed along through the streets of the City, *Baudicon* with a loud voice said,

O

O Lord, assist us by thy grace, not onely to be Prisoners for thy Name, but to confess thy holy Truth in all purity before men, so far as to seal the same with our bloods for the edification of thy poor Church.

When they were brought before the *Magistrates*, they said unto *Robert Ogvier*, &c. It is told us that you never come to *Mass*, *yea and also disswade others from coming thereto, and that you maintain Conventicles in your Houses*. He answered, Whereas you lay to my charge that I go not to *Mass*, I refuse so to do indeed, because the death and precious blood of the Son of God, and his sacrifice is utterly abolished there, and troden under foot; for Christ *by one sacrifice hath perfected for ever them that are sanctified*. Hebr. 10. 14. ---- The *Mass* is the meer invention of men, and you know what Christ saith, *In vain do they worship me, teaching for Doctrines the Commandments of men*. Matt. 15. 9. ---- As for the *second* Accusation, *I cannot nor will deny, but there have met together in my House honest people fearing God, for the advancement of Gods glory, and the good of many, and not to wrong any*. I knew indeed the *Emperour* had forbid it: but *what then?* I knew also that *Christ in his Gospel hath commanded it*; Where *two or three are gathered together in my Name, there* (saith he) *am I in the midst of them*. Matt. 18. 20. Thus you see I could not well *obey* the *Emperour*, but I must *disobey Christ*. In this case then I choose rather to obey my God, then man.

When one of the Magistrates demanded what they did, when they met together? *Baudicon* the eldest Son of *Robert Ogvier* answered, If it please you my *Masters* to give me leave, I will open the business at large to you. Leave being granted, he lifting up his eyes to Heaven, began thus; When we meet together in the Name of our Lord Jesus

Christ, to hear the Word of God, we first of all prostrate upon our knees before God, and in the humility of our spirits, do make a confession of our sins before his *Divine Majesty*: Then we pray, that the Word of God may be rightly divided, and purely preached: we also pray for our *Soveraign Lord the Emperour*, and for all his honourable *Councellors*, that the *Commonwealth* may be peaceably governed to the glory of God; yea we forget not you, whom we acknowledge our Superiours, intreating our good God for you, and for this whole *City*, that you may maintain it in tranquility. Thus I have summarily related what we do. Think you now, whether we have offended highly in this matter of our assembling.

When *Robert* and *Baudicon* were condemned, they praised God for the Sentence; and when they were returned to Prison, after Sentence was past, they rejoyced that the Lord did them that honour to enroll them in the number of his *Martyrs*.

Robert being told by a seducing Frier, That if he would give ear to him, he would warrant him he should do well: Poor man (said he) how darest thou attribute that unto thy self, which belongs to the eternal God, and so rob him of his honour; Pag. 3. For it seems by thy speech, that if I will hearken to thee, thou wilt become my Saviour. No, no, I have one onely Saviour Jesus Christ, who by and by will deliver me from this present evil world. I Matt. 17. 5. have one *Doctor*, whom the *heavenly Father hath commanded me to hear*; and I purpose to hearken to none other.

Another *Frier* exhorting him to have pity of his soul which Christ had redeemed: Thou willest me (said the good old man) to pity mine own soul. Dost not thou see what pity I have on it, *when I*

the Name of Christ I willingly abandon this body of mine to the fire, hoping to day to be with him in Paradise. I have put all my confidence in God, and my hope wholly is fixt on the merits of Christs Death and Passion: he will direct me the right way unto his Kingdome. I believe whatsoever the holy *Prophets* and *Apostles* have written, and in that Faith will I live and die.

Baudicon said, Let my Father alone and trouble him not thus, he is an old man, and hath an infirm body, hinder him not I pray you from receiving the Crown of *Martyrdome*.

One telling *Baudicon*, That he would sell all he was worth to buy Fagots to burn him, and that he found too much favour; He answered, The Lord shew you more mercy.

Some of the *Friers* having fastned a Crucifix betwixt the old mans hands, when *Baudicon* espied it, he said, Alas! Father, what do you now? will you play the *Idolater* even at the last hour? and then pulling the *Idol* out of his hands, threw it away, saying, What cause hath the people to be offended with us, for not receiving of a Jesus Christ of wood? We bear upon our hearts the Cross of Christ, the Son of the everliving God, feeling his Word written therein in letters of Gold.

Baudicon beginning to sing on the *Scaffold* the Sixteenth *Psalm*, a *Frier* cried out, Do ye hear my Masters, what wicked errours these Hereticks sing to beguile the people withall: whereupon *Baudicon* replyed, Thou simple *Idiot*, callest thou the *Psalms* of David *the Prophet*, Errours? But no marvel; for thus you are wont to blaspheme against the Spirit of God.

Then turning his eye to his Father, who was about to be chained to the Stake, he said, Be of good

courage, Father, the worſt will be paſt by and by.

The old man complaining of the blow, which the *Executioner* gave him on the foot, as he was faſtning to the Poſt, a *Frier* ſaid, Ah theſe *Heretickes* they would be counted *Martyrs* forſooth, but if they be but touched a little, they cry out as if they were killed: Whereupon *Baudicon* ſaid, Think you then that we fear the *Tormentors*? No ſuch matter; for had we feared the ſame, we had never expoſed our bodies to this ſo ſhameful and painful a kind of death.

Then he often reiterated thoſe ſhort breathings, O God, Father everlaſting, accept the ſacrifice of our bodies, for thy wellbeloved Son Jeſus Chriſt his ſake. With his eyes fixed on Heaven, he ſaid to his Father, *Behold for I ſee the Heavens open, and millions of Angels ready preſt to receive us, rejoycing to ſee us thus witneſſing the Truth in the view of the world. Father, let us be glad and rejoyce; for the joys of Heaven are ſet open to us.*

When the fire was kindled he often repeated this in his Fathers ear, Faint not, Father, nor be afraid; yet a very little while, and we ſhall enter into the *Heavenly Manſions.*

The laſt words they were heard to pronounce, were, *Jeſus Chriſt, thou Son of God, into thy hands we commend our ſpirits.*

Pag. 4. *Jane* the Wife of *Robert*, whilſt in Priſon, (ſeparated from her Son *Martin*) was drawn away by a *Monk* and prevailed with to let go her firſt faith; and having promiſed to draw her Son *Martin* from his errours, he was ſuffered to come to her: which when he underſtood, *O Mother* (ſaid he) *what have you done? Have you denied him, who hath redeemed you? Alas! What evil hath he done you, that you ſhould requite him with this ſo great an injury and diſhonour?*

honour? Now I am plunged into that woe, which I have most feared. Ah good God! that I should live to see this. This pierceth me to the very heart. His Mother hearing this, and seeing his tears, she with tears cried out, O Father of mercies, be merciful to me miserable sinner, and cover my transgression under the righteousnes of thy blessed Son. Lord, enable me with strength from above to stand to my first Confession, and make me to abide stedfast therein, even to my last breath.

When they that had seduced her came to her again, with detestation she said, *Avoid Satan, get thee behind me:* from henceforth thou hast neither part nor portion in me. I will by the help of God stand to my first Confession; *and if I may not sign it with ink, I will seal it with my blood.*

When *Jane* and *Martin* heard the Sentence past, returning to Prison they said, *Now blessed be our God, who causeth us thus to triumph over our Enemies. This is the wished hour. Our gladsome day is come.*

Let us not then (said *Martin*) forget to be thankfull for the honour he doth us in conforming us to the image of his Son. Let us remember those that have traced this death before us; for this is *the high way to the Kingdome of Heaven.* Let us then, good Mother, *go on boldly out of the Camp with the Son of God, bearing his reproach with all his holy Martyrs; for so we shall find passage into the glorious Kingdome of the ever living God.*

Some of the Company not brooking these words, said, We see now thou *Heretick*, that thou art wholly possest body and soul with a Devil, as was thy Father and Brother, who are both in Hell. *Martin* replied, *Sirs*, as for your railings and cursings our God will this day turn them into blessings in the sight of all his holy Angels.

A certain *Temporizer* endeavouring to flagger *Martin* by the *consideration* of the multitude that believed not as he did; his Mother said, Sir, Christ
Matt. 7. 13. Jesus our Lord saith, *That it is the wide gate and broad way that leadeth to destruction, and therefore many go in thereat: but the gate is narrow that leadeth to life, and few there be that find it. Do ye then doubt whether we be in the strait way, or no,* when ye *behold our sufferings?* Would you have a better sign then this to know whether we are in the right way? Compare our Doctrine with that of your *Priests* and *Monks*. We for our part are determined to have but *one Christ, and him crucified*: We onely embrace the *Scriptures* of the *Old and New Testament*. Are we deceived in believing that which the holy *Prophets and Apostles have taught?*

Martin being asked, Whether he thought himself wiser then so many learned *Doctors?* answered, I pray you Sir doth not Christ our Lord tell us,
Matt. 11. *That his Father hath hid the secrets of his Kingdome from the wise and prudent, and revealed them to Babes?*
Job 5. 13. *And doth not the Lord oftentimes catch the wise in their own craftiness?*

Then came into the Prison to *Martin* two men of great *Authority*, and perswading him to recant, promised him great matters, &c. *Martin* gave them this answer, Sirs, you present before me many *temporal commodities*: but alas! do you think me so simple, as to forsake an *eternal Kingdome*, for enjoying a *short transitory life?* No Sirs, it is too late to speak to me now of *worldly commodities*: Speak of those *spiritual ones*, *which God hath prepared for me to dwell in his Kingdome*. I purpose not to hearken after any other. Onely let me crave one hours respite to my self, to give my self to Prayer.

After-

Afterwards *Martin* declared the effect of this combate to certain Brethren in Prison, saying, *Let us lift up our heads, Brethren, the brunt is over; this I hope is their last assault. Forget not I pray you the holy Doctrine of the Gospel*, nor those good Lessons, which you have learned from our Brother *Guy* (probably he meant Mr. *Guy de Brez*, of whom before in letter *B.*) Manifest it now to all, that you have received them not onely into your ears, but also into your hearts. Follow me. We lead you the way. *Fear not, God will never leave you, nor forsake you.*

Jane having ascended the Scaffold, cried out to *Martin*, Come up, come up my Son.

As *Martin* was speaking to the people, she said, Speak out, *Martin*, that it may appear to all, that we die not *Hereticks*.

She being bound to the Stake, said, We are *Christians, and that which we now suffer, is not for murther, or theft, but because we will believe no more then the Word of God teacheth us.*

Both rejoyced, that they were counted worthy to suffer for the same.

When the fire was kindled, with lifting up their hands to Heaven in an holy accord, they said, *Lord Jesus into thy hands we commend our spirits.*

Oldcastle.

Sir *John Oldcastle*, Lord *Cobham*, was of great birth, and in great favour with King *Henry* the Fifth, so as Arch Bishop *Arundel* durst not meddle with him, till he knew the *Kings* mind. The *King* when he heard the *Priests* Accusations, promised to deal with him himself, which accordingly he did in private, admonishing him to submit himself to his Mother, the holy *Church*, and as an obedient Child to acknowledge himself cupable. *The Christi-* Fox, *Vol.* 1. *pag.* 727.

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an Knight thus answered the King. Most worthy Prince. I am always prompt and ready to obey, forasmuch as I know you a Christian King, and the appointed Minister of God, bearing the sword to the punishment of evil doers, and for safeguard of them that be vertuous. Unto you (next my Eternal God) owe I my whole obedience, and submit thereunto (as I have done ever) all that I have, either of Fortuns or Nature, ready at all times to fulfill whatsoever ye shall in the Lord command me. But as touching the *Pope* and his Spirituality, I owe them neither suit nor service; forasmuch as I know him by the Scripture to be the great *Antichrist, the son of perdition*, the open Adversary of God, and the abomination standing in the holy Place.

When he was by a wile cited to appear before the *Arch Bishop*, &c. he told the Messenger (though he affirmed to him that it was *the Kings pleasure* that he should obey that citation of the *Sumner*) that he would in no case consent to those most devilish practises of the *Priests*.

Upon his non-appearance, the *Arch Bishop* judged him *contumacious*, and afterwards *excommunicated him*, &c. This constant Servant of the Lord perceiving himself compassed on every side with deadly dangers, he wrote a Christian Confession of his Faith, and signed and sealed it with his own hand, which was a brief Expolition of the Common Sum of the Churches Faith, called the *Apostles Creed*. In the close thereof. ---- I believe the Universal Law of God to be most true and perfect, and they which do not follow it in their faith and works (at one time or another) can never be saved: whereas he that seeketh it in faith, accepteth it, learneth it, delighteth therein, and performeth it in love, shall tast for it the felicity of everlasting innocency. This is my faith also, that God will ask

Pag. 728.

no

no more of a Christian Believer in this life, but only to obey the Precepts of that most blessed Law. If any *Prelates* of the Church require more, or any other kind of obedience, he contemneth *Christ*, exalting himself above God, and so becomes an open Antichrist.

All the Premises I believe particularly, and generally all that God hath left in his holy Scripture, that I should believe.

This Confession he delivered to the King, desiring him that it might be examined by the most godly, wise, & learned men of his *Realm*, and if it be found in all points agreeable to the Verity, that he might be holden for a true Christian; if it be proved otherwise, let it be condemned, provided that he be taught a better Belief by the Word of God. But the King would not receive it, but commanded it to be delivered to his Judges.

Being threatned by *Arch Bishop Arundel*, that he should be proclaimed an *Heretick*: He said, *Do as ye shall think best, for I am at a point, I shall stand to my Bill to the death.* Pag. 729.

The *Arch Bishop* telling him, That all *Christians* should follow the Determinations of *holy Church*: he said, That he would gladly believe and observe whatsoever the *holy Church of Christs institution had determined*, or whatsoever God had willed him either to believe or do; but that the *Pope of Rome* with his *Cardinals*, *Arch Bishops*, *Bishops*, &c. had lawfull power to determine such matters as stood not throughly with his Word, he would not affirm. P. 730.

When the *Arch Bishop* sent him their Determination concerning the *Sacrament of the Altar*, &c. he saw that God had given them over for their unbeliefs sake, into most deep errours and blindness of

of mind, and that their uttermoſt malice was purpoſed againſt him, however he ſhould anſwer, and therefore he put his life into the hands of God, deſiring his onely Spirit to aſſiſt him in his next Anſwer.

At his ſecond Appearance the *Arch Biſhop* offering to abſolve him from the *Curſe* that was againſt him; He with a chearfull countenance ſaid, God hath ſaid by his holy *Prophet*, *Maledicam benedictionibus veſtris*, i. e. *I ſhall curſe where you do bleſs*: and further ſaid, I will not deſire your Abſolution; for I never treſpaſſed againſt you. And with that he kneeled down on the pavement, holding up his
*Pag.*731. hands towards Heaven, and ſaid, I ſhrieve me here unto thee, my Eternal Living God, that in my frail youth I offended thee, O Lord, moſt grievouſly in pride, wrath, and gluttony, in covetouſneſs and in lechery. Many men have I hurt in mine anger, &c. Good Lord I ask thee mercy.

And therewith weepingly ſtood up again, and ſaid with a mighty voice; Lo, good people, lo, for the breaking of Gods Law, and his great Commandements, they never yet curſed me; but for their *own Laws and Traditions* moſt cruelly do they handle both me and other men; and therefore both they and their Laws by the promiſe of God ſhall utterly be deſtroyed.

Being asked if he believed not in the determinations of the Church? No forſooth (ſaid he) for it is no God.

*Pag.*732. Being taxed to be one of *Wickliff*'s *Scholars*: As for the vertuous man *Wickliffe* (ſaid he) I ſpeak it before God and man; that before I knew that deſpiſed Doctrine of his, I never abſtained from ſin; but ſince I learned therein to fear my Lord God, it hath otherwiſe I truſt been with me. So much grace

grace I could never find in all your glorious instructions.

He said further, Your Fathers the old *Pharisees* ascribed *Christs miracles to Belzelub, and his Doctrine to the Devil, and you as their natural children have still the self same judgement concerning his faithfull Followers.* They that rebuke your vicious living must needs be *Heretickes*, and that must your *Doctors* prove, when you have no Scripture to do it. ---- Since the venome of *Judas* was shed into the *Church*, ye never followed *Christ*, nor stood in the perfection of Gods Law.

Being asked what he meant by that *venome?* He answered, Your *Possessions* and *Lordships*; for then cried an *Angel* in the *aire* (as your own *Churches* mention) Wo, wo, wo, this Day is venome shed into the Church of God. ---- *Rome* is the very nest of *Antichrist*, and out of that nest come all his Disciples, of whom *Prelates*, *Priests* and *Monks* are the Body, these pild *Friers* are the Tail, which cover his most filthy part. ---- This is not onely my saying, but the *Prophet Isaiah*, who saith, *He that preacheth lies is the tail behind.* ---- Then said he unto them all, *Christ* saith in his *Gospel, Wo unto you Scribes and Pharisees, Hypocrites, for ye close up the Kingdome of Heaven before men, neither enter ye in your selves, nor suffer any other that would enter into it, but ye stop up the wayes thereunto by your own Traditions.* ---- *Mat. 23.*

The *Arch Bishop* telling him, That none should preach in his *Diocess*, yea in his *Jurisdiction*, that make division or dissention among the poor Commons: He answered, Both *Christ and his Apostles were accused of sedition-making; yet were they most peaceable men. But* Daniel *and* Christ *prophesied, That such a troublesome time should come, as hath not been* *Pag. 733.*

yet

yet since the worlds beginning : and this propheſie is partly fulfilled in your dayes, &c. *Chriſt* ſaith alſo, *If theſe dayes of yours were not ſhortned, ſcarcely ſhould any fleſh be ſaved*; therefore look for it juſtly, for God will ſhorten your dayes.

Being asked what he ſaid of the *Pope*? He ſaid, As I ſaid before, ſo ſay I again, That he and you together make up *whole Antichriſt*. ----

Pag. 735. After the *Arch Biſhop* had read the Bill of his Condemnation, the Lord *Cobham* ſaid with a cheerfull countenance; Though you judge my Body, which is a wretched thing, yet am I certain and ſure, ye can do no harm to my ſoul, no more then could *Satan* to the ſoul of *Job*. He that created that will of his infinite mercy and promiſe ſave it; I have therein no manner of doubt.

And therewith he turned himſelf to the people, and ſaid with a loud voice, Good people, for Gods love be well ware of theſe men, for they will elſe beguile you, and lead you blind-fold into Hell with themſelves; for Chriſt ſaith plainly unto you, *If one blind man lead another, they are like both to fall into a ditch.*

After this he fell down upon his knees, and before them all prayed thus for his enemies, Lord God Eternal, I beſeech thee of thy great mercy ſake forgive my purſuers, if it be thy bleſſed Will.

Pag. 775. Here it is obſervable, That *Arch Biſhop Arundel* that paſſed Sentence of Death againſt Lord *Cobham*, did feel the ſtroke of Death, and had the Sentence of God executed upon him, before the Death of this famous Martyr. The *Arch Biſhop* died *Feb.* 20. 1414. and this condemned Lord ſurvived his Condemner three or four years.

Com.

Oom.

Wonter Oom writes thus from his Prison at *Antwerp.* ---- Wellbeloved Brother and Sister, whom I love dearly for the Truths sake, and for your faith in Christ Jesus. These are to certifie you that I enjoy the comfort of a good conscience, &c. *Whosoever will forsake this present evil world, and become followers of their Captain Christ, must make account to meet with many persecutions; for Christ hath told us forehand, that we should be hated, persecuted, and banished out of the world for his Names sake; and this they will do, because they have neither known the Father nor me. But be not afraid, for I have overcome the world. St.* Paul *also witnesseth the same thing, saying, All that will live godly in Christ Jesus, must suffer persecution, and to you is it given to suffer,* &c. *And doth not our Lord Jesus say, Blessed are you when men persecute you, and speak all manner of evil falsly,* &c. Now wherefore serveth all this, but to bring us into a conformity with our Lord and Master Jesus Christ? for Christ hath suffered for us, *leaving us an example, that we should follow his steps. He endured the Cross, and despised the shame,* &c. *and became poor to make us rich. By him also are we brought by faith into that state of grace wherein we stand, rejoycing in the hope of the glory of God, knowing that tribulation worketh patience,* &c. *Wherefore be not afraid of the fiery trial that is now sent among us to prove us; for what father, loving his child, doth not correct it? Even so doth the Lord correct those whom he loves; for if we should be without correction, whereof all true Christians are partakers, then were we bastards and not sons. And therefore* Solomon *saith, Despise not the chastning of the Lord,* &c. *Fear not then to follow the footsteps of Christ; for he is the Head, and we are the Members. We must after his example through many tribulations enter into Heaven. Let us say with*

Fox, *Vol.* 3. *con.* p. 28.

Mat. 10. 12.
John 16. 3.
2 *Tim.* 3. 12.
Phil. 1. 24.
Mat. 5. 11, 12.
1 *Pet.* 2. 21.
Heb. 12. 2.
2 *Cor.* 8. 9.
Rom. 5. 2.
Heb. 12. 11, 12.
Prov. 3. 11, 12.
Acts 14. 22.

 with

Phil. 1. 21. *Rom.* 7. 24. *Psal.* 29. *Lam.* 3. 26. *Psal.* 37. 39. 2 *Pet.* 1. 5,6,7,8.

with St. Paul, *Christ is unto me in life and death advantage*; and, *O wretched creatures that we are, who shall deliver us from this body of death.* ---- It is a *good thing to hope, and quietly to wait for the salvation of the Lord*: and to bear *the yoke in ones youth*, &c. ---*The salvation of the righteous is of the Lord*; He is their strength in the time of trouble. Wherefore *giving all diligence, let us adde to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness*, &c.

Out of my *Role*, *Dec.* 11. 1562.

Origen.

Fox, *Vol.* 1. *pag.* 70. *See his life in* Clarks *Marrow of Eccles. Hist. pag.* 32.

When he was but seventeen years old, his Father being carried to Prison, he had such a fervent mind to suffer Martyrdome with him, that he would have thrust himself into the Persecutors hands, had it not been for his Mother, who in the night time privily stole away his clothes, and his very shirt also: whereupon more for shame to be seen naked, then for fear to die, he was constrained to remain at *home*; yet when he could do no more, he wrote to his Father in *Prison* thus; *See O Father, that you do not change your resolution for my sake.*

Whites *little Book for Children, p.* 47. *P.* 48.

His fame was so great, that the Emperour *Severus* sent for him to come to *Rome*, and commanded the Provost of *Egypt* to furnish him with all things necessary for his journey. The Provost was very carefull to provide a Ship, and divers Garments, &c. But *Origen* would receive no part thereof, no not so much as hose or shoes, but went in a single Garment of Cloth, and bare foot went to *Rome*: and when at his arrival there were brought to him a Mule and a Chariot, to use which he liked best, he answered, That he was much less then his Master Christ,

Christ, who rode but one day in all his life, and that was on a silly she Ass; and therefore he would not ride, except he were sick or decrepid, as his legs might not serve him to go.

When he was brought into the presence of the Emperour, and his Mother, they saluted him, and rejoyced much to see him. Pag. 49.

Being demanded what he professed? he answered, Verity. The Emperour asking him what he meant thereby? It is the Word (said he) of the Living God, which is infallible. The Emperour asked which is the Living God, and why he so called him? *Origen* answered, That he did put that distinction for a difference from them whom men (being long drowned in errour) did call their gods, whom they confess to have been mortal ones, and to have died; but the God whom he preached was ever living, and never died, and is the Life of all things that be, like as he was the Creatour of them. Pag. 50.

---The Emperour telling him, that he much marvelled why men of such great and wonderfull knowledge should honour for God a Man, that was crucified, being but of a poor estate and condition: *O noble Emperour* (said Origen) *consider what honour the wise* Athenians *at this present do to the name and image of* Codrus, *their last King; for that when they had war with their enemies, who had answer made by the Oracle of* Apollo, *That if they slew not the King of* Athens, *they should have the Victory*; Codrus *hearing thereof*, Pag. 51.

preferring the safeguard of his people before his own life, took to him garments of a Slave, and leaving upon his shoulder a burden of sticks, he went to his enemies Camp, and there quarrelling of purpose with some of them, and in the press hurting one with his knife, he was by him that was hurt struck through the body, and slain; which being known to the enemies, they being confused, raised Pag. 52.

their Camp, and departed; and for this cause the Athenians *have ever since had the name of* Codrus *in reverence worthily, and not without cause. Now then consider*

Pag. 53. *most Excellent Prince, how much more worthily, with what greater reason and bounden duty ought we and all men to honour Christ, being the Son of God, and God, who not onely to preserve mankind from danger of the Devil, his ancient enemy, but also to deliver man out of his dark and stinking dungeon of errour, being sent by God the Father from the highest Heavens, willingly took on him the servile garment of a mortal body; and hiding his Majesty, lived under the visage of poverty. And finally, not of his enemies immediately, but much more against reason, of his own chosen people the Jews, unto whom he had extended benefits innumerable, and after his temporal Nativity, were his natural people and subjects, he quarrelling with them, by declaring to them their abuses, and pricking them with condign rebukes, at*

Pag. 54. *the last he was not slain with so easie a death as* Codrus *was, but in most cruel fashion was scourged, until no place in his body was without wounds, and then had long and sharp thorns set and press'd upon his head, and after long torments and despights, he was constrained to bear an heavy Cross, whereon afterwards both his hands and feet were nailed with long great nails of iron, and the Cross with his naked and bloody body, being lift up on high, was let fall with violence into a Mortais, that his joynts were loosened; and notwithstanding all this tor-*

Pag. 55. *ment and ingratitude, he never grudged, but lifting up his eyes to heaven, he prayed with a loud voice, saying, Father forgive them, for they know not what they do.*

This was the Charity most incomparable of the Son of God imployed for the redemption of mankind, who by the transgression of *Adam*, the first man that was created, was taken prisoner by the Devil, *i.e.* kept in the bondage of sin and errour, from actual vi-

vsage of Gods Majesty, until he were on this wise redeemed, as it was ordained at the beginning. —But what maketh you bold to affirm (said the Emperour) that Jesus, which in this wise was crucified, was the Son of God? Sir (said *Origen*) sufficient testimony, which of all creatures reasonable ought to be believed, and for most certain proof to be allowed. What testimony is that said the Emperour? Truly (said *Origen*) it is in divers things, First, the promise of God, by whom this world was made; also by his holy Scriptures, speaking by the mouths of his Prophets, as well Hebrews as Greeks, and others whom ye call *Vates* and *Sybillas*; also by the Nativity of Jesus of a pure Virgin, without carnal company of a man, the most clean and pure form of his living without sin, his Doctrine divine and celestial, his miracles most wonderfull and innumerable, all grounded on charity onely, without ostentation, his undoubted and perfect Resurrection the third day after he was put to death, his glorious Ascension up into Heaven in the presence and sight of five hundred persons, which were vertuous and of credence; also the gift of the Holy Ghost in speaking all manner of Languages, and interpreting the Scriptures, not onely by himself, but afterwards by his Apostles and Disciples, and given to others by imposition of their hands. And all these ordinarily followed, according to the said Promises and Prophelies. *Pag.* 56. *Pag.* 58.

In the reign of *Decius* for the Doctrine of Christ he underwent bands and torments in his body, racking with bars of irons, Dungeons, besides terrible threats of death and burning, *&c.* At length hearing that some Christians were carried to an Idol-Temple to force them to sacrifice, he out of his zeal ran thither to encourage and dissuade them Clark, *pag.* 36.

from it? When his Adversaries saw him, they let go the other, and laid hold upon him, putting him to his choice, whether he would offer Incense to the Idol, or have his body defiled with a foul and ugly *Blackmoor*. He chose to offer Incense. Then did they presently put Incense into his trembling hands, and whilst he demurr'd upon it, they took his hands, and caused him to throw it into the fire, and thereupon presently cried out, Origen *hath sacrificed*, Origen *hath sacrificed*. After this fact he was *excommunicated* by the Church; and being filled with shame and sorrow he left *Alexandria*, and came to *Jerusalem*, where he was even constrained by importunity to preach to them. He took his Bible, opened it, and the first place he cast his eye upon was this Scripture, *Unto the wicked saith God, Why dost thou preach my Laws, and take my Covenant into thy mouth?* When he had read these words, he sate down, and burst out into abundance of tears, the whole Congregation weeping with him also, so that he was not able to say any more unto them. After this he wandred up and down in great grief and torment of Conscience, and wrote the following *Lamentation*:

Psal. 50. 16.

In the bitterness and grief of mind I go about to speak unto them, who shall hereafter read this confused writing. But how can I speak, when my tongue is tied up, and my lips dare not once move or wag? My tongue doth not his office, my throat is dried up, and all my senses and instruments are polluted with iniquity. --- O ye Saints and blessed of God, with waterish eyes, and wet cheeks soaked in dolour and pain, I beseech you to fall down before the Seat of Almighty God, for me miserable sinner, who by reason of my sins dare not crave ought at the hands of God. Wo is me, be-

Pag. 37.

cause

cause of the sorrow of my heart. ---- Wo is me my Mother, that ever thou broughtest me forth: --- A righteous man to be conversant in unrighteousnes: an heir of the Kingdome of God to be now an inheritor of the Kingdome of Satan: a Minister to be found wallowing in impiety: a man beautified with honour and dignity, to be in the end blemished with shame and ignominy: ---- a lofty Turret, yet suddenly thrown to the ground: a fruitfull Tree, yet quickly withered: a burning light, yet forthwith darkned: a running fountain, yet by and by dried up. Wo is me that ever I was decked with gifts and graces, and now seen pitifully deprived of all. But who will minister moisture to my head? and who will give streams of tears unto my eyes, that I may bewail my self in this my sorrowful plight? Alas! O my Ministry, how shall I lament thee? O all ye my Friends, tender my Case, and pity my Person, that am so dangerously wounded. Pity me, O ye my Friends, for that I have now trodden under foot the Seal and Cognisance of my Profession, and joyned in league with the Devil. Pity me, O ye my Friends, for that I am rejected, and cast away from before the face of God. ---- There is no sorrow comparable to my sorrow; there is no affliction that exceeds my affliction, no bitternes that passeth my bitternes, no lamentation more lamentable then mine; neither is there any sin greater then mine, and there is no salve for me. Where is that good Shepherd of souls? where is he, that went down from *Jerusalem* to *Jericho*, which salved and cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher *Jerusalem*; which have broken the vow I made in Baptism, *&c.* Alas! that ever *I was Doctor*, and now occupy not *Pag.* 38.

the room of a *Disciple*. Thou knowest, O Lord, that I fell against my will: whereas I went about to enlighten others, I darkned my self: when I endeavoured to bring others from death to life, I brought my self from life to death: when I minded to present others before God, I presented my self before the Devil: when I desired to be found a Friend and Favourer of Godliness, I was found a Foe and a Furtherer of Iniquity: when I set my self against the Assemblies of the wicked, and reproved their doings, there found I shame, and the most pestilent wound of the Devil. Some promised me to be baptized; but after that I passed from them, *the Devil the same night transformed himself into an Angel of Light*, and said unto me, When thou art up in the morning, go on, and perswade them and bring them to God: but the Devil going before me prepared the way, *&c.* and I (O unhappy creature) skipping out of my Bed at the dawning of the day, could not finish my wonted Devotion, neither accomplish my usual Prayers, desiring that *all men might be saved, and come to the knowledge of the Truth*) whilst in the mean time I wrapped my self in the snares of the Devil. I gat me to those wicked men, I required of them to perform the covenant made the night before, I silly soul knowing not their subtilty, and we came to the Baptism. O blinded heart, how didst thou not remember? O foolish mind, how didst thou not bethink thy self? O witless brain, how didst
Prag. 39. thou not understand? But it was the Devil that lulled me asleep, and in the end slew thy unhappy and wretched soul? ---- O thou Devil, what hast thou done unto me? how hast thou wounded me? I bewailed sometimes the fall of *Sampson*, but now have I fallen worse my self: I bewailed formerly the

the fall of *Solomon*, but now have I fallen worse my self. ---- *Sampson* had his hair cut off, but the Crown of Glory is fallen off my head: *Sampson* lost the carnal eyes of his body, but my spirititual eyes are put out: it was the wilines of a woman that brought confusion upon him, but it was my tongue brought me into this sinfull condition. ---- Alas! my Church liveth, yet I am a Widdower: my Sons be alive, yet I am barren: every creature rejoyceth, and I alone am desolate and sorrowfull, *&c.* Bewail me, O ye blessed people of God, who am banished from God. ---- Bewail me, who am shut out of the Wedding-chamber of Christ. ---- Bewail me, who am abhorred of the Angels, and severed from the Saints. ---- Who knoweth *Pag.* 40. whether the Lord will have mercy on me, and whether he will pity my fall? whether he will be moved with my desolation? whether he will have respect to my humiliation, and incline his tender compassions towards me? I will prostrate my self before the threshold and porch of his Church, that I may intreat all people both small and great, saying unto them, trample and *tread me under foot, who am the unsavoury salt*, tread upon me, who have no taste, nor savour of God; tread upon me, who am fit for nothing. Now let the Elders mourn, for that the Staffe, whereon they leaned, is fallen. Now let the young men mourn, for that their School-master is fallen. Now let the Virgins mourn, for that the Advancer of Virginity is defiled. Now let the Ministers mourn, for that their Patron and Defender is shamefully fallen. Wo is me, that I fell so lewdly: wo is me, that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams,

to

to see if peradventure I may have grace throughly to repent, and to wipe out of the Book of my Conscience the Accusations Printed therein against me. But thou, O Lord, think not upon my polluted lips, neither weigh thou the tongue, that hath uttered lewd things; but accept of my repentance, &c. and have mercy upon me, and raise me up out of the mire of corruption; for the puddle thereof hath even choaked me up. Wo is me, that was sometimes a Pearl glistering in the golden Garland of Glory, but now am thrown into the dust, and trodden in the mire of contempt. Wo is me, that the Salt of God now lieth on the Dunghill, &c. Now I will address my self and turn my talk unto God; Why hast thou lift me up, and cast me down? ---- I had not committed this impiety, unless thou hadst withdrawn thine hand from me. ---- But why, O Lord, hast thou shut my mouth by thy holy Prophet *David*? Have I been the first that sinned? or am I the first that fell? *Why hast thou forsaken me*, being desolate, and banished me from among thy Saints, and astonished me, when I should preach thy Laws? ---- *David* himself, who hath shut up my mouth, sinned too bad in thy sight; yet upon his repentance, thou receivedst him to mercy. *Peter*, that was a *Pillar*, after his fall, wiped it away with salt tears, not continuing long in the puddle of his infidelity. ---- Now I humbly beseech thee, O Lord, call me back; for that I tread a most perillous and destructive way. Grant me that good Guide and Instructer, the Holy Ghost, that I become not an habitation of Devils: but that I may tread under foot the Devil, that trod upon me, and overcoming his sleights, may be again restored to the joyes of thy salvation. ---- Now all ye, which behold my wound, tremble for fear, and take heed

Pag. 41.

that

that ye slumber not, nor fall into the like crime: but rather let us assemble together, and rend our hearts, &c. I mourn and am sorry at the heart-root, O ye my Friends, that ever I so fell, &c. Let the *Angels* lament over me, because of this my dangerous fall. Let the Assemblies of Saints lament over me, for that I am severed from their blessed societies. Let the holy Church lament over me, for that I am wofully declined. Let all the people lament over me, for that I have my deaths wound. ---- Bewail me, that am in like case with the reprobate Jews; for this, which was said unto them by the Prophet, *Why dost thou preach my Laws*, &c. now soundeth alike in mine ears. What shall I do, that am thus beset with manifest mischiefs? Alas! O death, why dost thou linger? Herein thou dost spite, and bear me malice. O *Satan*, what mischief hast thou wrought unto me? How hast thou pierced my breast with thy poysonous dart? Thinkest thou, that my ruine will avail any thing at all? Thinkest thou to procure to thy self any ease or rest, whilst that I am grievously tormented, who is able to signifie unto thee, whether my sins be wiped and done away? whether I shall not again be coupled with, and made a Companion to the Saints? O Lord, I fall down before thy Mercy-seat, have mercy upon me, who mourn thus out of measure, because I have greatly offended. ---- Rid my soul, O Lord, from the roaring Lion. The Assembly of the Saints doth make intercession for me, who am an unprofitable Servant. Shew mercy, O Lord, to thy wandring Sheep, who is subject to the rending teeth of the ravenous Wolf: save me, O Lord, out of his mouth, &c. Let my sackcloth be rent asunder, and gird me with joy and gladness. Let me be received again into the joy of my God. Let me be

thought

thought worthy of his Kingdome, through the earneſt Petitions of the Church, which ſorroweth over me, and humbleth her ſelf to Jeſus Chriſt in my behalf: to whom with the Father, and the Holy Ghoſt be all glory and honour for ever and ever. *Amen.*

Ormes.

Fox, *Vol.* 3. *pag.* 852. *Cicely Ormes* of *Norwich* was taken, for that ſhe ſaid to two Martyrs at the Stake, That ſhe would pledge them of the ſame Cup.

The *Chancellour* of *Norwich* offered her, That if ſhe would go to the Church, and keep her tongue, ſhe ſhould be at liberty, and believe as ſhe would: She told him, She would not conſent to his wicked deſire therein, do with her what he would; for if ſhe ſhould (ſhe ſaid) God would ſurely plague her. Then the *Chancellour* told her, He had ſhewed more favour to her, then ever he did to any, and that he was loth to condemn her, *&c.* But ſhe an-

Pag. 853. ſwered him, That if he did, he ſhould not be ſo deſirous of her ſinful fleſh, as ſhe would (by Gods grace) be content to give it in ſo good a quarrel.

Before ſhe was taken this time, ſhe had recanted, but never was quiet in Conſcience, till ſhe had forſaken all *Popery*. Between the time ſhe had recanted, and now was taken, ſhe had provided a Letter for the *Chancellour*, to let him know that ſhe repented her recantation from the bottom of her heart, and would never do the like again while ſhe lived: but before the Letter was delivered, ſhe was taken.

When ſhe came to the Stake, ſhe kneeled down and prayed, and then ſaid, Good people, I believe in *God the Father*, *God the Son*, and *God the Holy Ghoſt*, three Perſons and one God. This do I not, nor will I recant; but I recant utterly from the bottom of my heart the doings of the *Pope* of *Rome*, and all his

his Popiſh Prieſts and Shavelings. I utterly refuſe, and never will have to do with them again by Gods grace. And good people, I would ye ſhould not think of me, that I believe to be ſaved, in that I offer my ſelf here unto the death for the Lords Cauſe, but I believe to be ſaved by Chriſts Death and Paſſion: and this my death is, and ſhall be a witneſs of my faith unto you all here preſent. Good people, as many of you as believe as I believe, pray for me.

Laying her hand on the Stake, ſhe ſaid, Welcome the Croſs of Chriſt.

She was burnt at the ſame Srake, that that *Simon Miller* and *Elizabeth Cooper* was burned at, to whom ſhe had ſaid, That ſhe would pledge them, *&c.*

After ſhe had wiped her hand, blacked with the Stake, ſhe touched the Stake again with her hand, and kiſſed it, and ſaid, Welcome the ſweet Croſs of Chriſt.

After the Tormentors had kindled the fire about her, ſhe ſaid, *My ſoul doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour.*

Oſwald.

John Oſwald denied to anſwer any thing, untill his Accuſers ſhould be brought face to face before him: Nevertheleſs (ſaid he) the Fire and Fagots cannot make me afraid; but as the good Preachers, which were in King *Edward*'s dayes, have ſuffered and gone before, ſo am I ready to ſuffer and come after, and would be glad thereof. Fox, *Vol.* 3 *pag.* 706.

P.

Palmer.

Mr. *Julius Palmer* was wont to ſay, *None were to be accounted valiant, but ſuch as could deſpiſe injuries.* Fox, *Vol.* 3 *pag.* 734.

When

*Pag.*735. When he was a Papist he told Mr. *Bullingham*, then a Papist also, As touching our Religion, even our Consciences bear witness, that we taste not such an inward sweetness in the profession thereof, as we understand the Gospellers to taste in their Religion; yea, to say the truth, we maintain we wot not what, rather of will, then of knowledge. But what then? rather then I will yield to them I will beg my bread.

His Conversion was occasioned by the constancy of the *Martyrs* at their death, he having oft said in King *Edward*'s dayes, That none of them all would stand to death for their Religion. When he returned from the burning of Bishop *Ridley* and Bishop *Latimer*, he cried out, *Oh raging Cruelty, Oh Tyranny tragical, and more then barbarous!* From that time he studiously sought to understand the Truth for which they suffered.

*Pag.*736. When he resolved upon leaving his Fellowship in *Magdalens Colledge* in *Oxford*, he was demanded of a special Friend, Whither he would go or how he would live? He made this answer, *Domini est terra, & plenitudo ejus*; *The earth is the Lords, and the fulness thereof.* Let the Lord work, I will commit my self to God, and the wide world.

After his leaving his Fellowship being at *Oxford*, he was perswaded to hear *Frier John*, that succeeded *Peter Martyr*, in the *Divinity Lecture*; and hearing him blaspheme the Truth, departed; and being found in his Chamber weeping, and ask why he slipt away so on a sudden? O said he, if I had not openly departed, I should have openly stopped my ears; for the Friers blasphemous talk in depraving the Verity, made my heart worse to smart, then if mine ears had been cut off from my head.

After-

Afterwards Supping in the company of the said *Frier*, and other great Papists, and having refused to kiss his hand, or to pledge him, and being askt why he was so unwise and uncivil in his carriage? He answered, *Oleum eorum non demulcet, sed frangit caput meum, The oyle of these men doth not supple, but breaketh my head.*

Another time a little before his death reasoning stifly for the Truth, Mr. *Barwick* then Fellow of *Trinity Colledge* told him, Well, *Palmer*, now thou art stout and hardy in thy Opinion; but if thou wert once brought to the Stake, I believe thou wouldst tell me another tale. I advise thee beware of the fire, it is a shrewd matter to burn. Truly, said *Palmer*, I have been in danger of burning once or twice, and hitherto (I thank God) I have escaped. But I judge verily it will be my end at last, welcome be it by the grace of God. Indeed it is an hard matter for them to burn, that have the mind and soul linked to the body, as a Thiefs foot is tyed in a pair of Fetters; but if a man be once able, through the help of Gods Spirit, to separate and divide the soul from the body, for him it is no more mastery to burn, then for me to eat this piece of bread.

After he had not onely resigned up his Fellow- *Pag. 737.*
ship, but left his School at *Reading* for Conscience sake, he went to his Mother at *Esham*, hoping to get from her some Legacies left him by his Father. Her first words to him were, Thou shalt have Christs curse and mine whithersoever thou goest. Oh Mother (said he) your own curse you may give me, which God knoweth I never deserved, but Gods curse you cannot give me, for he hath already blessed me. ---- Whereas you have cursed me, I again pray God to bless you, and prosper you all your life long.

At

Pag. 739. At his Trial at *Newberry* Dr. *Jeffery* told him he would make him recant, and wring *peccavi* out of his lying lips, ere he had done with him. But I know (said *Palmer*) that although of my self I be able to do nothing, yet if you and all mine enemies, both bodily and ghostly, should do your worst, you shall not be able to bring that to pass, neither shall ye prevail against Gods mighty Spirit, by whom we understand the truth, and speak it so boldly. Ah (said *Jeffery*) are you full of the Spirit? are you inspired with the Holy Ghost? Sir (said *Palmer*) no man can believe but by the inspiration of the Holy Ghost: therefore if I were not a Spirtual man, and inspired with Gods holy Spirit, I were not a true Christian. *He that hath not the Spirit of Christ is none of his.* I perceive (said *Jeffery*) you lack no words. Christ hath promised (said *Palmer*) *not onely to give us store, necessary, but with them such force of matter, as the Gates of Hell shall not be able to confound, or prevail against it. Christ* (replied *Jeffery*) made such a promise to his *Apostles*; I trow you will not compare with them. *Palmer* answered, with the holy *Apostles* I may not compare, yet this promise I am certain pertaineth to all such as are appointed to defend Gods Truth against his enemies, in the time of their persecution for the same. Then (said *Jeffery*) it pertaineth not to thee. Yes (said *Palmer*) I am right well assured that through his grace it appertaineth at this present to me, as it shall appear if I may dispute with you before this Audience. Thou art but a beardless Boy (replied *Jeffery*) and dareſt thou presume to offer disputation, or to encounter with a *Doctor*. Remember *Doctor* (said *Palmer*) *the wind bloweth where it listeth*, &c. *Out of the mouth of Infants*, &c. *Thou hast hid these things from the wise*, &c. *God is not tied to time*,

ame, wit, learning, place, nor *perſon*; and though your wit and learning be greater then mine, yet your belief in the Truth, and zeal to defend the ſame is no greater then mine. ---- The Catholick Church I believe, yet not for her own ſake, but becauſe ſhe is holy, that is to ſay, a Church that grounds her belief upon the Word of her Spouſe Chriſt. *Pag.*740.

After Dinner Sir *Richard Alridges* ſent for Mr. *Palmer* to his Lodging, and by offers tempted him to recant; Mr. *Palmer* told him, that as he had in two places already recounced his livelyhood for Chriſts ſake, ſo he would with Gods grace be ready to ſurrender and yield up his life alſo for the ſame, when God ſhould ſend time. When the Knight perceived he would by no means relent, Well *Palmer* ſaid he, then I perceive one of us twain muſt be damned, for we be of two Faiths, and certain I am there is but one Faith that leadeth to Life and Salvation. O Sir (ſaid *Palmer* I hope we both ſhall be ſaved. How may that be ſaid the Knight? Right well Sir (ſaid *Palmer*) for as it hath pleaſed our merciful *Saviour*, according to the *Goſpels parable* to call me *at the third hour of the day*, even in my flowers, at the age of four and twenty years, even ſo I truſt he will call you at the eleventh hour of this your old age, and give you everlaſting life for your portion. *Pag.*741.

Mr. *Winchcome* perſwading him to take pity on the pleaſant flowers of luſty youth before it be too late. Sir (ſaid *Palmer*, *I long for thoſe ſpringing flowers that ſhall never fade away.*

Brethren (ſaid *Palmer*) to his fellow Priſoners an hour before his Execution) be of good cheer in the Lord and faint not. Remember the words of our Saviour Chriſt, *Matth.* 5.10,11,12. We ſhall

not end our lives in the fire, but change them for a better life: yea for *Coles* we shall receive *Pearls*. For Gods holy Spirit certifieth our spirit, that he hath even now prepared for us a sweet Supper in Heaven for his sake which suffered first for us.

As he arose from Prayer at the Stake, two Popish *Friers* came behind him, and exhorted him yet to recant and save his soul. Mr. *Palmer* answered, Away, away, tempt me no longer; *away I say from me all ye that work iniquity, for the Lord hath heard the voice of my tears.*

When he was bound to the Post, he said, Good people pray for us, that we may persevere to the end, and for Christs sake beware of Popish Teachers, for they deceive you.

When the fire was kindled and took hold of his body, and the bodies of *John Gwin* and *Thomas Askine*, they lifted up their hands to Heaven, and quietly and cheerfully, as though they had felt no smart, cried, *Lord Jesus* strengthen us, *Lord Jesus* assist us, *Lord Jesus receive our souls.*

After their three heads by force of the raging and devouring flames of the fire were fallen together in a cluster, so that they were all judged already to have given up the ghost, suddenly Mr. *Palmer* as a man awaked out of sleep, moved his tongue and jaws, and was heard to pronounce this word, *Jesus.*

Pag. 742. Fastus & Palma florebit.

Epitaphium in *Palmerum.*

Palmerus *flammas Christi pro dogmate pessus,*
Impositum pondus, ceu bona Palma, *tulit.*
Non retrocessit, sed contra ardentior ivit,
Illæsam retinens fortis in igne fidem.
Propterea in Cœlum nunc Palmifer *iste receptus*
Justitiæ Palmam *not perenitis habet.*

Pau-

Paulinus.

When he had his City, Gold, Silver, and all taken away, he said, Lord, let not the loss of these things trouble me; for thou art all, and more then all these to me. Shaw's *Tomb-stone*, *pag.* 33.

Pareus.

David Pareus, having foreseen the great miseries, that would come upon the *Palatinate*, when the *Spaniards* came in with their Army, by Prodigies and Dreams, he was perswaded to retire himself. At his departure he cried out, O *Heidelberg*, *Heidelberg!* But *it is better to fall into the hands of God*, then *of men*, *whose tender mercies are cruelty.* *See his Life in* Clark's *first Volume of Lives*, *pag.* 917.

Paschalis.

It is a small matter (said *Lewis Paschalis*) to die once for Christ: if it might be, I could wish I might die a thousand deaths for him. Ward, *pag.* 160.

Patingham.

Patrick Patingham being much prest by *Bonner* to recant, He protested that the Church, which the *Bish p* believed, was no *Catholick Church*, but was the *Church of Satan*, and therefore he would never turn to it, *&c.* Fox, *Vol.* 3. *pag.* 390.

Peloquine.

The Inquisitors telling *Dyonisius Peloquine* his life was in his own hands; Then (said he) it were in an ill keeping. Christs School hath taught me *to save it by losing it*, and not by the gain of a few dayes or years, to lose eternity. Ward, *pag.* 161.

Person.

Mr. *Anthony Person* being come to the place of Execution, with a chearfull countenance embraced the Post in his arms, and kissing it, said, Now welcome mine own sweet Wife; for this day shalt thou and I be married together in the love and peace of God. Fox. *Vol.* 3. *pag.* 554.

Pag. 555. Pulling the straw unto him, he laid a good deal thereof upon the top of his head, saying, This is Gods Hat, now am I dressed like a true Souldier of Christ, by whose merits onely I trust this day to enter into his joy.

Peter.

Fox, *Vol.* 1. *pag.* 45. The Apostle *Peter* was crucified, his head being down, and his feet upward, he himself so requiring; because he was (he said) unworthy to be crucified after the same manner & form, as the Lord was, *&c.*

Seeing his Wife going to her *Martyrdome*, (belike as he was yet hanging upon the Cross) he was greatly joyous and glad thereof, and cried out unto her with a loud voice, *Remember the Lord Jesus.*

Ward, *pag.* 138. *None but Christ, Nothing but Christ.*

Phileas.

Fox, *Vol.* 1. *pag* 103. *Phileas*, Bishop of the *Thumitans*, whilst he was in bonds, before he received the Sentence of Death, wrote to the Congregation, over which he was *Bishop*, exhorting them to perlist in the Truth of Christ professed, notwithstanding the Torments inflicted upon the Martyrs in his dayes, which he thus describes; Some beat them with Cudgels, some with Rods, some with Whips, some with Thongs, and some with Cords. ---- Some of them, having their hands bound behind their backs, were lifted up upon Timber-logs, and with certain Instruments their members and joynts were stretched forth, whereupon their whole bodies hanging were subject to the will of the Tormentors, who were commanded to afflict them with all manner of torments, not on their sides onely, but bellies, thighs, and legs. They scratched them with the talens and claws of wild Beasts. Some were seen to hang by one hand upon the Engine, whereby they might feel the more grievous pulling out of the rest of their

their joynts and members. ---- Some were ſtretched out (after they were beaten) upon a new kind of Rack. Others were caſt down upon the Pavement, where they were oppreſſed ſo thick, and ſo grievouſly with torments, that it is not almoſt to be thought what afflictions they ſuffered. Some died of their torments, not a little ſhaming and confounding their enemies by their ſingular patience. --- Others were condemned, and willingly and cheerfully were *martyr'd.*

Philpot.

Mr. *John Philpot*, Son of Sir *Peter Philpot* of *Huntſhire*, being threatned to be removed from the *Kings Bench* to *Lollards Tower*, ſaid, You have power to transfer my Body from place to place at your pleaſure, but you have no power over my ſoul. ---- *God hath appointed a day ſhortly to come, in the which he will judge us with righteouſneſs*, howſoever you judge of us now. Fox, *Vol.* 3. *pag.* 539.

When *Story* threatned him with a worſe Priſon, he ſaid, God forgive you, and give you more mercifull hearts, and ſhew you more mercy in the time of need. Do quickly that you have in hand.

Bonner telling him, He marvelled they were ſo merry in Priſon, ſinging and rejoycing in their naughtineſs; Methinks (ſaid he) you do not well herein, you ſhould rather lament and be ſorry. My Lord (ſaid Mr. *Philpot*) the mirth that we make is but in ſinging certain *Pſalms*, as we are commanded by St. *Paul*, willing us *to be merry in the Lord, ſinging together in Hymns and Pſalms.* ---- We are my Lord in a dark comfortleſs place, and therefore it behoveth us to be merry, leaſt as *Solomon* ſaith, *Sorrowfulneſs eat up our heart*; St. *Paul* ſaith, *If any man be of upright mind, let him ſing*; *and we therefore* *Pag.* 543.

to testifie we are of an upright mind to God (though we be in misery) *do sing.*

After this conference with *Bonner*, I was (saith Mr. *Philpot*) carried to my Lords Cole-house again, where I with my six Fellows do rouz together in the straw as cheerfully (we thank God) as others do in their Beds of Down.

When he was brought before *Bonner* (and the Bishop of *Bath*, &c.) a second time, before he answered any questions, he fell down upon his knees before them, and prayed thus; *Almighty God*, thou art the Giver of all wisdome and understanding, I beseech thee of thine infinite goodness and mercy in Jesus Christ to give me (most vile sinner in thy sight) the Spirit of wisdome to speak and answer in thy Cause, that it may be to the contentation of the Hearers, before whom I stand, and also to my better understanding, if I be deceived in any thing.

Bonner telling the Bishop of *Worcester*, that he did not well to exhort him to make any Prayer; for in this point (said he) they are much like to certain arrant Hereticks, of whom *Pliny* maketh mention, that did daily sing *Antelucanos Hymnos*, praise unto God before the dawning of the day: Mr. *Philpot* replied, My Lord, God make me and all you here present such Hereticks as those were that sang those Morning Hymns, for they were right Christians, with whom the Tyrants of the world were offended for their well doing.

Pag. 544. Afterwards he made this Protestation: I protest here before God, and his Eternal Son Jesus Christ my Saviour, and the Holy Ghost, and his Angels, and you here present, that be Judges of that I speak, that I do not stand in any Opinion of wilfulness, or singularity, but onely upon my conscience cer-

ertainly informed by Gods Word, from the which I dare not go for fear of damnation.

The Bishop of *Worcester* telling him he was of such arrogancy, singularity, and vain-glory, that he would not see what was clearly proved. Ha my Lords (said Mr. *Philpot*) is it now time, think you, for me to follow singularity or vain-glory, since it is now upon danger of my life and death, not onely presently, but also before God to come? I know if I die in the true Faith, I shall die everlastingly, or if I do not, as you would have me, you will kill me and many thousands more; yet had I rather perish at your hands, then to perish eternally. And at this time I have lost all my commodities of this world, and now lie in a Cole-house, where a man would not lay a Dog, with the which I am well contented. *Pag.* 545.

The Bishop of *Glocester* asking him, What do you think your self better learned then so many notable learned men as be here? Mr. *Philpot* answered, *Elias* alone had the Truth, when there were four hundred Priests against him. The Bishop telling him *Elias* was deceived, for he thought there had been none good but himself, and there were seven thousand besides him. Mr. *Philpot* answered, Yea, but he was not deceived in Doctrine as the other four hundred were. *Pag.* 546.

He told the Bishop of *London* at his third appearance before him, My Lord, in that you say you will sit on me in judgement to morrow, I am glad thereof, I look for none other but death at your hands, and I am as ready to yield my life in Christs Cause, as you be to require it. *Pag.* 547.

Dr. *Story* telling him, What? you purpose to be a stinking *Martyr, and to sit in judgement with Christ at the last Day, to judge the twelve Tribes of* Israel? *Pag.* 551.

Yea Sir (said Mr. *Philpot*) I doubt not thereof, having the promise of Christ, *If I die for righteousnes sake*, which you have begun to persecute in me.

*Pag.*558. The *Chancellor* of *Lichfield* advising him not to cast himself away wilfully; He answered, My conscience beareth me record, that I seek to please God, and that the love and fear of God causeth me to do as I do; and I were of all other creatures most miserable, if for mine own will onely I do lose all the commodities I might have in this life, and afterward be cast to damnation; but I am sure it is not my will, whereon I stand, but Gods Will, which will not suffer me to be cast away I am sure.

*Pag.*560. Mr. *Philpot* being sent for by *Bonner* that he might go with him to Mass, the *Keepers* as they were going along asked him, Will you go to Mass; Mr. *Philpot* answered, My stomack this morning is too raw to digest such raw meats of flesh, blood, and bone.

When he was put into the stocks, he said, God be praised that he hath thought me worthy to suffer any thing for his Names sake. Better it is to sit in the stocks of this world, then to sit in the stocks of a damable conscience.

*Pag.*562. As he was conveyed out of the Cole-house into a close Tower, joyning to *Paul*'s Church, through many straits, There (said he) I called to remembrance, *that strait is the way to Heaven.*

*Pag.*565. *Harpsfield* accusing him for being like himself in *Oxford*, when in Disputation he would not give over; He said, Mr. *Harpsfield*, you know in the Schools of *Oxford*, when we were young men, we did strive much upon vain-glory and contention, more then for the Truth; and if I was then in the time

time of my ignorance earneſt in my *own cauſe*, I ought now to be earneſt in my Maſter *Chriſts Cauſe*, and *his Truth*.

I know now that nothing done upon vain-glory and ſingularity can pleaſe God, have it never ſo goodly a ſhew.

Morgan telling him he ſhould be burned for his Hereſie, and afterwards go to Hell fire; He ſaid, I tell thee thou Hypocrite, that I paſs not this for thy Fire and Fagots, neither do I (I thank God my Lord) ſtand in fear of the ſame: my faith in Chriſt ſhall overcome them; but the Hell fire which thou threatneſt me is thy portion, and is prepared for thee, unleſs thou ſpeedily repent, and for ſuch Hypocrites as thou art. *Pag.* 572.

When *Fonner* would not grant him candle light, he ſaid, Seeing I ſhall not have my requeſt, the Lord ſhall be my light, *Pag.* 573.

I would my Burning Day were to morrow, for this delay is every day to die, and yet not to be dead. Dr. *Chedſey* telling him, he was not like to die yet; He anſwered, I am the more ſorry thereof, but the Will of the Lord be done of me to his glory. *Amen*.

Bonner telling him, That he made other Priſoners rejoyce and ſing with him, he ſaid, Yea my Lord, we ſhall ſing, when you and ſuch as you are ſhall cry *Væ, væ, wo, wo, except you repent*.

The Biſhop of *Worceſter* bidding him to follow his Fathers before him, he ſaid, It is forbidden us of God by the Prophet *Ezekiel* to follow our Fathers, or to walk in their commandments. The Biſhop replying, It is written alſo in another Place, *Ask of your Fathers*: Mr. *Philpot* rejoyn'd, We ought indeed to ask our Fathers that have more experience and knowledge then we of Gods Will, *Pag.* 574.

but

but no more to allow them then we perceive they agree with the Scriptures. Pray for grace, ſaid the *Biſhop*. Prayer (ſaid *Philpot*) is the comfortableſt exerciſe I feel in my trouble, and my conſcience is quiet, and I have peace of mind, which cannot be the fruits of Hereſie.

*Pag.*578. My Lords (ſaid *Philpot* to the *Biſhops*) you muſt bear with me ſince I ſpeak in Chriſts Cauſe; and becauſe his glory is defaced, and his people cruelly and wrongfully ſlain by you, becauſe they will not conſent to the diſhonour of God; if I told you not your fault, it would be required at my hands at the Day of Judgement. Therefore know ye Hypocrites indeed, That it is the Spirit of God that telleth you your ſin, not I, I paſs not, I thank God, of all your cruelty, God forgive it you, and give you grace to repent.

When he was condemned for an Heretick, He ſaid, I thank God I am an Heretick out of your curſed Church, but I am no Heretick before God.

The Chief Keeper greeting him thus, Ah! haſt not thou done well to bring thy ſelf hither? he ſaid, Well, I muſt be content, for it is Gods appointment.

The Keeper promiſing him all favour, if he would recant; Nay (ſaid Mr. *Philpot*) I will never recant, whilſt I have my life, that which I have ſpoken; for it is moſt certain truth, and in witneſs hereof I will ſeal it with my blood.

A Meſſenger coming to him from the *Sheriffe*, bade him make ready, for the next day he ſhould
*Pag.*593. be burned at a Stake with fire. Mr. *Philpot* returned this Anſwer, I am ready, God grant me ſtrength and a joyfull Reſurrection. And ſo he went into his Chamber, and poured out his Spirit unto the Lord God, giving him moſt hearty thanks that he of his

his mercy had made him worthy to suffer for his Truth.

His Servant taking his leave of him said, Ah Master farewell; Mr. *Bradford* said unto him, Serve God and he will help thee.

Entring into *Smithfield*, the way was foul, and two Officers took him up to bear him to the Stake; whereupon he said merrily, What? will ye make me a *Pope*? I am content to go to my journeys end on foot.

Coming into *Smithfield*, he kneeled down, saying, *I will pay my vows in thee O* Smithfield.

Kissing the Stake, he said, Shall I disdain to suffer at this Stake, seeing my Redeemer did not refuse to suffer a most vile death upon the Cross for me?

In his Letter to the Christian Congregation. *Pag.* 594. ---- It is a lamentable thing to behold at this present in *England* the faithless departing both of men and women from the true knowledge and use of Christs sincere Religion, which so plentifully they have been taught and do know, their own conscience bearing witness to the verity thereof. If that earth be cursed of God, which eftsoons receiving moisture and pleasant dews from Heaven, doth not bring forth fruit accordingly; how much more grievous judgement shall such persons receive which prove Apostates? ---- *It is not onely given us to believe, but also to confess and declare what we believe in our outward Conversation. The belief of the heart justifieth, and to acknowledge with the mouth makes a man safe,* Rom. 10, *It is all one before God, not to believe at all, and not to shew forth the lively works of our belief.* ---- *Whosoever in time of tryal is ashamed of me* (saith Christ) *and of my words, of him the Son of man will be ashamed before his Father.* ----

The

Pag. 595. The Prophet *Aggeus* 2. telleth us, The Lord ſhaketh the earth, that thoſe might abide for ever which be not overcome. ---- Let no man deceive you with vain words, ſaying, That you may keep your faith to your ſelves, and diſſemble with *Antichriſt*, &c. This is the wiſdome of the fleſh, *but the wiſdome of the fleſh is death and enmity to God*, as our *Saviour* for example aptly did declare in *Peter*, who exhorteth Chriſt *not to go to Jeruſalem*, but counſelled him to look better to himſelf. ---- *We cannot ſerve two Maſters*, we may not halt on both ſides, and think to pleaſe God. ---- *Our bodies are the temple of the Holy Ghoſt, and whoſoever doth profane the temple of God, him will God deſtroy.* 2 Cor. 3. ---- God judgeth all ſtrange religion, which is not according to his Inſtitution, for whoredome and adultery. ---- We muſt glorifie God as well in body as in ſoul: moreorer, we can do no greater injury to the true Church of Chriſt, then to ſeem to have forſaken her by cleaving to her Adverſaries. *Wo be to him by whom any ſuch offence cometh, it were better for him to have a milſtone tied about his neck*, &c. *Such be*

Pag. 596. Judaſſes, *Traitors to the Truth*, &c. ---- *St.* John *in the* Apocalyps telleth us plainly, *That none of thoſe who are written in the Book of Life do receive the mark of the beaſt*, i. e, *papiſtical Synagogue*, either in their foreheads or hands, *i. e.* apparently or obediently. See the commands for ſeparation, *Phil.* 2. 2 *Cor.* 6. *Rev.* 18. 2 *Theſ.* 3. ---- Many will ſay for their vain excuſe, God is mercifull, *&c.* Truth it is, *The mercy of God is above all his works*, but curſed is he that ſinneth upon hope of forgiveneſs. ---- Others ſay, *But we ought to obey the Magiſtrates, although they be wicked*; true, *but God muſt have his due, as well as* Cæſar *his.* ---- *If they command any thing contrary to Gods Word, we ought not to obey their commandments,*

al-

although we should suffer death therefore, Acts 4. Dan. 3.----

Some run to this, If I be elected to Salvation, I shall be saved, whatsoever I do: such verily may reckon themselves to be none of Gods elect Children, *that will do evil that good may ensue*, Rom. 3. *God having chosen us that we should be holy*, &c. *Eph.* 1. --- The Lord open our eyes that we may see how dangerous it is to decline from the knowledge of Truth contrary to their conscience.----

In his Letter to *John Carles*.--- I am in this world in Hell, but shall be shortly lifted up to Heaven, where I shall look continually for your coming; and though I tell you that I am in Hell in the judgement of the world, yet assuredly I feel in the same the consolation of Heaven, I praise God, and this loathsome and horrible Prison is as pleasant to me, as the walk in the Garden of the Kings Bench. --- If God doth mitigate the uglines of mine imprisonment, what will he do in the rage of the fire, whereunto I am appointed? And this hath hapned unto me, that I might be hereafter an ensample of comfort, if the like happen unto you, or any other of my dear Brethren with you, &c. --- Be joyfull under the Cross, and praise the Lord continually; for *this is the whole burnt-sacrifice* which the Lord delighteth in. *Pag.* 597.

In another Letter to *Careles*. ---- Behold the goodnes of God towards me, I am careles, being fast closed in a pair of Stocks, which pinch me for very straitnes, and will you be carefull? Be as your name pretendeth, *Cast all your care on God, set the Lord before your eyes always, for he is on your right side, that you should not be moved.* --- Praise God and be joyfull, that it hath pleased him *to make us worthy* *Pag.* 598.

to

to ſuffer ſomewhat for his Names ſake. The Devil *muſt rage for ten dayes.* ---

Written in a Cole-houſe of darkneſs, out of a pair of painfull Stocks, by thine own in Chriſt,

John Philpot.

In his Letter to certain godly women, forſaking their own Countrey for the Goſpel. --- I read in the *Evangeliſts* of certain godly women *that miniſtred unto Chriſt*, following him in the dayes of his Paſſion, and never forſook him, but brought oyl to anoint him being dead, until he had ſhewed himſelf unto them after his Reſurrection, and bid them tell his diſperſed *Diſciples, that he was riſen, and they ſhould ſee him in Galile:* To whom I may juſtly compare you (my loving Siſters in Chriſt) who of late have ſeen him ſuffer in his members, and have miniſtred to their neceſſity, anointing them with the
Pag.599. comfortable oyl of your aſſiſtance, even unto death; and now ſeeing ye have ſeen Chriſt live in the aſhes of them, he willed you to go away, and to declare to our diſperſed Brethren and Siſters that he is riſen, and liveth in his elect Members in *England*, and by death doth overcome infidelity, and that they ſhall ſee him in *Galile*, which is by forſaking this world, *&c.* --- Let your faith ſhine in a ſtrange Countrey, as it hath done in your own, that your Father which is in Heaven may be glorified by you to the end. --- Commend me to the whole Congregation of Chriſt, willing them not to leave their Countrey without witneſs of the Goſpel, after that we all be ſlain, which already be ſtalled up and appointed to the ſlaughter; and in the mean ſeaſon to pray earneſtly for our conſtancy, that Chriſt may

may be glorified in us and in them both by life and death. ----

In his Letter to his Sister. --- Fear not whatsoever is threatned of the wicked world, prepare your back, and see it be ready to carry Christs Cross; and if you see any untowardness in you (as the flesh is continually repugnant to the Will of God) ask with faithfull Prayer, that the good Spirit of God may lead your sinfull flesh whither it would not. --- My dissolution I look for daily, but the Lord knoweth how unworthy I am of so high an honour, as to die for the Testimony of his Truth: Pray that God would vouchsafe to make me worthy, as he hath for long imprisonment, for the which his Name be praised for ever. --- *Pag.600.*

In his Letter to certain godly Brethren. --- It is an ealie thing to begin to do well, but to continue out in well doing is the onely property of the Children of God, and such as assuredly shall be saved; *Blessed are they that persevere to the end.* --- God in *Rev.* 3. doth signifie to the Church, *That there shall come a time of temptation upon the whole world, to try the dwellers on earth*, from the danger of which temptation all such shall be delivered as observe his Word, which Word there is called *the Word of patience*, to give us to understand, that we must be ready to suffer all kind of injuries and slanders for the profession thereof. ---- *Oh how glorious be the Crosses of Christ, which bring the Bearers of them unto so blessed an end?* Shall we not be glad to be partakers of such shame as may bring us to so high a dignity? --- It is commanded us by the Gospel, *not to fear them that can kill the body, but to fear God who can cast both soul and body into Hell fire:* so much are we bound to observe this Commandment, as any other which God hath given us. ---- Now it will appear what we *Pag.601.*

love

love best, for to that we love we will stick. --- *What loseth he, which in this life receiveth an hundred for one, with assurance of eternal life?* O happy exchange! *Even now he is of the City and Houshold of the Saints with God, he possesseth the peace of God, which passeth understanding, and is made a fellow of the innumerable company of Heaven*, and a perpetual friend of all those that have died in the Lord, from the beginning of the world. Is not this more then an hundred fold? ---- Stand and be no cowards in the Cause of your Salvation; *for his Spirit that is in us, is stronger then he, which in the world doth now rage against us.* ---- I beseech you with St. *Paul* to give your bodies pure and holy sacrifices unto God. ---- God tempteth us now as he did our Father *Abraham*, commanding him to sacrifice his *Isaac*, which signifieth mirth, joy, &c. He by obedience preserved his *Isaac* alive. God commands us to sacrifice our *Isaac*, our joy, which if we be ready to do as *Abraham* was, our joy shall not perish, but live and be increased, the Ram shall be sacrificed in the stead thereof, onely the concupiscence of the flesh intangled with the cares of this stinging
Pag. 602. world shall be mortified. ---- To withstand the present temptations set before your eyes, how our Saviour Christ overcame them in the desert, and follow his example, if the Devil tempt you, to take a worldly wise way, that you may have your fair Houses, Lands, and Goods to live on still; say, *Man liveth not onely by bread*, &c. If the Devil tempt you to forsake the Faith, & to be conformable to the learned men of the world, say, *It is written a man shall not tempt his Lord God.* If the Devil offer you large promises of honour, dignity, &c. so that ye will worship *Idols*; say, *Go behind me Satan, it is written, a man must worship his Lord God, and serve him onely.*

tne'y. If your Mother, Brother, Sister, Wife, Child, Kinsman or Friend do seek of you to do otherwise then the Word of God hath taught you, say with Christ, That *they are your Mothers, Brothers, Sisters, Wives, Children and Kinsmen which do the will of God the Father.* ----

In his Letter to Mr. *Harrington.*---- Glorious is the course of the *Martyrs* of Christ at this day; never had the Elect of God a better time for their glory then this is. ----

---- A man that is bid to a glorious Feast, wisheth his Friend to go with him, and to be partaker thereof. God doth call me, most unworthy, among others, to drink of the *Brim-Cup* of his Son, *&c.* ---- I wish you be as I am, except these horrible bands, but yet most comfortable to the Spirit. Praised be the Lord for the affliction which we suffer, and he gives us strength to continue to the end. ---- Though my Lords *Cole-house* be but very black yet it is more to be desired of the *Faithful*, then the *Queens Palace.* ----

In his Letter to the Lady *Vane.*---- The Spirit confirm, strengthen, and stablish you in the true Knowledge of the Gospel, that your faithfull heart may attain and taste with all the *Saints*, *what is the height*, *the depth*, *the length*, *and the breadth of the sweet Cross of Christ. Amen.*---- Ah! great be the plagues that hang over *England*, yea, though the Gospel should be restored again. Happy shall that person be whom the Lord shall take out of this world not to see them. Ah the great perjury which men have run into so wilfully by receiving *Antichrist* again and his wicked Laws! O! that the Lord would turn his just judgements upon the Authors of the truce-breaking between God and us, *&c.*---- The world wondreth how we can be mer- *Pag.* 603.

ry in such extream misery; but our God is omnipotent, which turneth misery into felicity: Believe me (*Dear Sister*) there is no such joy in the world, as the people of Christ have under the Cross, I speak by experience; therefore believe me, and fear nothing that the world can do unto you; for when they imprison our bodies, they set our souls at liberty with God; when they cast us down, they lift us up; yea, when they kill us, then do they bring us to everlasting life. What greater glory can there be, then to be at conformity with Christ, which afflictions do work in us! God open our eyes to see more and more the glory of God in the Cross of Jesus Christ, and make us worthy partakers of the same. Let us rejoyce in nothing with St. *Paul*, *But in the Cross of Jesus Christ, by whom the world is crucified unto us, and we unto the world.*---- *Death why should I fear thee? since thou canst not hurt me, but rid me from misery to eternal glory.* J. P. *Dead to the world, and living to Christ.* ----

*Pag.*604. In another Letter to the same Lady. I have felt under the Cross (thanks be given to God therefore) more true joy and consolation then ever I did by any benefit that God hath given me in my life before. For the more the world doth hate us, the nigher God is unto us, and there is no perfect joy but in God.

*Pag.*605. In a fourth Letter to the same Lady. ---- Satan hath brought me out of the Kings Bench into the *Bishop* of *London*'s *Cole-house*, a dark and an ugly Prison as any is about *London* (but my dark body of sin hath well deserved the same, and the Lord hath now brought me into outward darkness, that I might the more be enlightned by him, who is most present with his Children in the midst of darkness) where I cannot be suffered to have any candle-light,

light, neither ink nor Paper, but by ſtealth. ---- Pray (*Dear Lady*) that my Faith faint not, which at preſent (I thank God) is more lively with me, then it hath been in times paſt. I taſt and feel the faithfulneſs of God in his promiſe, who hath promiſed to be with his in their trouble, and to deliver them. I thank the Lord I am not alone, but have ſix other faithfull Companions, who in our darkneſs do cheerfully ſing *Hymns* and Praiſes unto God for his great goodneſs. We are ſo joyfull, that I wiſh you part of my joy.

Let not my ſtrait impriſonment any thing moleſt you; for it hath added and daily doth unto my joy, but rather be glad and thankfull unto God with me. ---- Cheerfull and holy Spirits under the Croſs be acceptable Sacrifices in the ſight of God. ----

In another Letter to the ſame *Lady*. ---- *This is the day that the Lord hath made, let us be glad and rejoyce in the ſame*; this is the way though it be narrow, which is full of the peace of God, and leadeth to eternal bliſs. O how my heart leapeth for joy, that I am ſo near the apprehenſion thereof! God forgive me mine unthankfulneſs and unworthineſs of ſo great glory. ---- I have ſo much joy of the reward that is prepared for me moſt wretched ſinner, that though I be in place of darkneſs and mourning, yet I cannot lament, but both night and day am ſo joyfull, as though I were under no croſs at all, yea in all the dayes of my life I was never ſo merry, the Name of the Lord be praiſed therefore for ever and ever, and he pardon mine unthankfulneſs. ---- Pray inſtantly that this joy be never taken from us, for it paſſeth all the delights of this world, it ſurmounteth all underſtanding. ---- I truſt my Marriage-garment is ready. ---- *Pag.606.*

In his Letter to a Friend in Priſon that writ to

him concerning Infant-baptisme. ---- The same night I received your Letter, as I was musing on it I fell asleep, and in the midst of my sweet rest I saw a great beautifull City all of the colour of Azure, and White, and four-square, in a marvellous beautifull composition in the midst of the Sky. The sight hereof so inwardly comforted me, that I am not able to express the consolation I had; yea, the remembrance thereof causeth as yet my heart to leap for joy; and as *Charity* is no *Churl*, but would others to be partakers of his delight, so methought I called to others, and when we together had beheld the same, by and by to my great grief it vanished.

*Pag.*607. This Dream I take to be of the working of Gods Spirit. I interpret the City the Church, and the appearance of it in the Sky, the heavenly state thereof, and that according to the Primitive Church, which is now in Heaven, men ought to measure and judge of the Church of Christ, and on earth the marvellous Quadrature of the same, the universal agreement in the same, that all here in the Church Militant ought to consent to the Primitive Church throughout the four parts of the world, the wonderfull joy I conceived, the unspeakable joy which they have that be at Unity with Christs Primitive Church, and my calling others to the fruition of this Vision, my moving you and others to behold the Primitive Church in all your Opinions concerning Faith, and to conform your self in all points to the same, which is the Pillar of

*Pag.*610. Truth. ---- Let the bitter Passion of Christ, which he suffered for your sake; and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encou-

courage you to the end of that glorious race which you are in. *Amen.*

Pikes.

William Pikes some while before he was last taken, he was in his Garden reading the Bible; and about twelve a clock of the day, his face being towards the South, there fell down four drops of fresh blood upon his Book, he not knowing from whence it came. Calling his Wife to him, he said, What meaneth this? will the Lord have four Sacrifices? I see well enough the Lord will have blood. His will be done and give me grace to abide the triall. Wife, let us pray, the day draweth nigh. Afterward he daily looked to be apprehended, till the time came indeed. Fox, *Vol.*3. *pag.*879.

Being at the point of death in *Newgate*, so that no man looked he should live six hours, he declared to them that stood by, that he had been twice in persecution before, and that now he desired the Lord, if it were his will, that he might glorifie his Name at the Stake.

Place.

Monsieur Pierre de la Place President of the *Court of Requests* in *France*, when out of that entire love which his Wife bore him, fell down at the feet of one of those bloody Instruments of that barbarous *Massacre*, 1572. to intreat some favour for her Husband. He rebuked her, and told her, That it is not the arm of flesh we must stoop unto, but unto God onely. Fox, *Vol.*3. *cont.pag.*62.

Perceiving in his Sons Hat a White Cross, which through infirmity he had placed there, thinking thereby to save himself, he sharply chid him, and commanded him to pluck that mark of sedition thence, telling him, We must now submit to bear the true Cross of Christ.

Pothinius.

Ward, pag. 139. *Pothinius*, Bishop of *Lions*, to the President asking him in the midst of his torments, What that Christ was, answered, If thou wert worthy, thou shouldst know.

Polycarp.

Fox, *Vol.* 1. pag. 55. This famous *Bishop* of *Smyrna*, St. *John's Disciple*, having been in Prayer three dayes before his apprehension, in a Vision by night he saw the Bed set on fire under his head, and suddenly to be consumed. When he awoke he gave this exposition of the Vision to them that were present, That in the fire he should lose his life for Christs Cause.

When the Pursuers were brought to the Inne where he was, he might have escaped, but would not, saying, *The will of God be done.*

As he was going to the place of Judgement, there came a voice from Heaven (heard by several of his Church) saying, *Be of good cheer* Polycarpus, *and play the man.*

When the *Proconsul* bid him say, Destroy these naughty men, he looked up to Heaven, saying, Thou, thou it is, that wilt destroy these wicked naughty men.

The *Proconsul* bidding him defie Christ and he should be discharged, he answered, Fourscore and six years have I been his Servant, yet in all his time hath he not so much as once hurt me; How then may I speak evil of my King and *Sovereign Lord*, which hath thus preserved me?

The *Proconsul* still urging him to swear by *Cæsar's* prosperity, he replied, If thou requirest this, pretending that thou knowest not what I am, Know
Pag. 56. then that I am a *Christian*; and if thou desire to know the Doctrine of Christianity, appoint a day, and thou shalt hear. ---- I have thought it my duty

thus

thus to say unto you, forsomuch as we are commanded to give unto the *Governours and Powers ordained of God, the hounour meet and due to them, and not hurtfull unto us.* ----

The *Proconsul* telling him he had wild Beasts to whom he would throw him, unless he took a better way: *Polycarp* said, Let them come, we have determined with our selves, that we will not by repentance turn us from the better way to the worse, but convenient it is, that a man turn from things that be evil unto that which is good and just.

I will tame thee with fire (replied the *Proconsul*) if thou set not by the wild Beasts, nor yet repent. Then said *Polycarp*, you threaten me with fire, which shall burn for the space of an hour, and shall be within a little while after put out and extinguished; but thou knowest not the fire of the judgement to come, and of everlasting punishment which is reserved for the wicked and ungodly. But why make you all these delayes? Give me what death soever you list.

When they would have tyed him to the Stake with iron hoops, he said, Let me alone as I am; *For he that hath given me strength to come to the fire, shall also give power that without this provision I shall abide, and not stir in the midst of the fire.*

When his hands were bound behind him, he prayed thus, O Father of thy welbeloved and blessed *Son Jesus Christ*, by whom we have attained the knowledge of thee, the God of *Angels* and Powers, and *of every creature*, and *of all just men*, which live before thee. I give thee thanks that thou hast vouchsafed to grant me this day that I may have my part among the Number of the *Martyrs*, to drink of the Cup of Christ, unto the resurrection of eternal Life both of body and soul, through the

operation of thy holy Spirit, among whom I shall this day be received into thy sight for an acceptable sacrifice; and as thou hast prepared and revealed the same before this time, so thou hast accomplished the same, O thou most true God, which canst not lye. Wherefore for all these things I praise thee, I bless thee, I glorifie thee by our everlasting *Bishop Jesus Christ*, to whom be glory evermore. *Amen.*

As soon as the fire was kindled, some of his Church then present saw this marvellour thing; The fire being like unto a Vault or Roof of an House, and after the manner of a *Shiomans Sail* filled with wind, compassed about the Martyr, as with a certain Wall, and he in the middle of the same, not as Flesh that burned, but as Gold and Silver when it is tried in the fire: They smelt also a savour so sweet, as if *Myrrhe*, or some other precious Balm had given a scent.

When they saw that his body could not be consumed by fire, one thrust him through with a Sword; which being done, so great a quantity of blood ran out of his body, that the fire was quenched therewith.

See Mr. Clarks first [illegible] of [illegible], p 5. &c.

Polycarp going with St. *John* to a *Bath* at *Ephesus*, and espying *Cerinthus* the Heretick in it, said, *Fugiamus ocius*, &c. Let us depart speedily, for fear least the Bath wherein the Lords adversary is do fall upon us.

He so detested *Hereticks*, then when *Marcion* (of his former acquaintance) met him at *Rome*, and wondring that he took no notice of him, said unto him, Dost thou not know me *Polycarp*? Yea (said he) I know thee well, Thou art the eldest Son to the Devil.

His manner was to stop his ears, if at any time he

he heard the wicked ſpeeches of *Heretieks*, and to ſhun thoſe very places, where ſuch ſpeeches had been uttered.

He ſuffered Martyrdome in the ſeventh year of *Verus*, *Anno Chriſti* 170. and of his age 86.

Prætorius.

Arias Prætorius the day before his death, dream'd he ſaw a Coffin carried, and asking whoſe it was, he heard this anſwer, That Chriſt was to be laid in his Sepulcher, and that he ſhould ſpeedily follow him. When he awaked, he concluded his own death was not far off. Melchior. Adam. in vita ejus, pag. 466.

Whereupon he cried out, He that followeth Chriſt, walks well, not in darkneſs.

Jeſus, be thou merciful to me a miſerable ſinner, and draw me after thy ſelf.

Preſt.

Preſt's Wife being asked by the *Biſhop* of *Exeter*, Whether ſhe had not an Husband? She anſwered, That ſhe had an Husband and Children, and had them not: So long as ſhe was at liberty, ſhe refuſed neither Husband nor Children; but now ſtanding here as I do (ſaid ſhe) in the Cauſe of Chriſt and his Truth, where I muſt forſake Chriſt or my Husband, I am contented to ſtick onely to Chriſt my heavenly Spouſe, and renounce the other. Here ſhe making mention of the words of Chriſt, *He that loveth not Father or Mother, Siſter or Brother, or Husband*, &c. Fox, *Vol.* 3. pag. 889.

The *Biſhop* told her, That Chriſt ſpake that of the holy Martyrs, which died becauſe they would not ſacrifice to the falſe gods: ſo (ſaid ſhe) I will rather die then I will do any worſhip to that *foul Idol*, which with your *Maſs* you make a god.

The *Biſhop* telling her, That if ſhe had been an honeſt woman, ſhe would not have left her Husband

and

and Children, and run about the Countrey like a Fugitive: She told him, Sir, I laboured for my living, and as my Master Christ counselleth me, *When I was persecuted in one City, I fled into another.* When I would have my Husband and Children to leave *Idolatry*, and to worship God in Heaven, he with his Children rebuked me, and troubled me. I fled not for whoredome nor for theft, but because I would not be partaker with him and his of that foul *Idol* the Mass.

*Pag.*890. During a Moneths liberty which was granted her by the *Bishop*, she went into the *Cathedral* at *Exeter*, and seeing a *Dutchman* making new Noses to certain fine Images which were disfigured in King *Edwards* time; What a mad man art thou (said she) to make them new Noses, which within a few dayes shall all lose their heads? The *Dutchman* accused her, and laid it hard to her charge; and she said unto him, Thou art accursed, and so are thy Images. He called her Whore. Nay (said she) thy Images are Whores, and thou art a Whore-hunter; for doth not God say, *You go a whoring after strange gods, figures of your own making.*

*Pag.*891. When judgement was given against her, she lifted up her voice, and said, I thank thee, my Lord, my God, this day have I found that I long sought.

This favour they pretended after her Judgement, That her life should be spared, if she would recant: Nay that will I not (said she) God forbid, that I should lose the life eternal for this carnal and short life. I will never turn from my heavenly Husband to my earthly Husband; from the fellowship of *Angels* to mortal Children: and if my Husband and Children be faithfull, then am I theirs. *God is my Father, God is my Mother, God is my Sister, my Brother, my Kinsman, God is my friend most faithfull.*

After

After her Condemnation she refused to receive any money from well affected people, saying, I am going to a City, where money beareth no mastery. Whilst I am here, God hath promised to feed me.

When she was brought to the Stake, without the walls of *Exeter*, in a place called *Southernhay*, in the moneth of *November* 1558. the Priests again assaulted her; but she prayed them to have no more talk with her, and cried still, God be mercifull to me a sinner, God be mercifull to me a sinner.

This *Agnes Priest*, or *Prest*, was the sole *Devonshire* Martyr (saith Dr. *Fuller*) under the reign of Queen *Mary*: Wherefore as those Parents, which have but one Child, may afford it the better attendance, is more at leisure: So seeing by Gods goodness we have but this single Native of this Countrey, yea of this Dioceſs, we will enlarge, *&c.* (1) Her Christian Name, which Mr. *Fox* could not learn, we have recovered from another excellent Author, Mr. *Vowell* in *Hollingshead*, *pag.* 1309. (2) I am informed by the Inhabitants thereabout, that she lived at *Northcot* in the Parish of *Boynton*, in the County of *Cornwall*, *&c.* (3) She was a simple woman to behold, thick, but liltle and short in stature, about Four and fifty years of age. (4) She was endited on *Munday* the fourth week in *Lent*, *An. Phil. & Mar.* 2. and 3. before *W. Stanford*, *Justice of the Assize*: So that we may observe more legal formality was used about the condemnation of this poor woman, then any *Martyr* of far greater degree. (5) Her own Husband and Children were her greatest Persecutors, from whom she fled; because they would force her to be present at *Mass*. (6) She was condemned by Bishop *Troublefield* Bishop of *Exeter*, &c. yea she was the onely person in whose persecution Bishop *Troublefield* did appear; and

The History of the Worthies of England, p.249,250.

and it is justly conceived, that *Blackstone* his *Chancellour* was more active then the *Bishop* in procuring her death.

Potten.

Fox, *Vol.* 3. *pag.* 678. *Agnes Potten* of *Ipswich*, in a night a little before her death, being asleep in her bed, saw a bright burning fire, right up as a Pole, and on the side thereof she thought there stood a number of Queen *Mary*'s Friends looking on, then (being asleep) she seemed to muse with her self, whether her fire should burn so bright or no. And indeed her suffering was not far unlike her dream.

At the Stake she and *Joan Trunchfield*, who suffered with her, required the people to credit, and to lay hold on the Word of God, and not upon mans devices and inventions; and to despise the *Ordinances and Institutions of the Romish Antichrist*, with all his superstitious and rotten Religion.

Pusices.

Ward, *pag.* 142. Shut thine eyes but a while (said *Pusices* to an old man trembling at Martyrdome) and thou shalt see Gods Light.

R.

Rabeck.

Fox. *Vol.* 3. *con. pag.* 5. *John Rabeck*, a *French* Martyr, being urged to pronounce *Jesu Maria*, conjoyned in one Prayer, boldly answered, *That if his Tongue should but offer to utter those words at their bidding, he himself would bite it asunder with his Teeth.*

Ramus.

Vide vitam ejus a *Theophilo Bracio* descriptam in *P. R.* Comment. de Relig. Christ.

'The great crime that the *Sorbonists* objected 'against *Peter Ramus*, and for which he suffered 'much, was, That by opposing *Aristotle* he enervated Divinity. Whence we may see what a Divinity they were for, who made *Aristotle* the great 'Ma-

Master thereof, who laughs at the Creation of the World, Divine Providence, and the Immortality of the Soul: and slighting Life eternal, placed the happiness of man in this mortal Life onely, and left nothing for man after death, then to have it said, He was happy: in a word, who defined humane felicity from mans ability, and not from divine grace.

In his adverse condition he would comfort himself with the following Verses:

1. *Committe vitam, rem, decus,*
Dei unius arbitrio,
Animi tibi ex sententia
Confecta reddet omnia.
Illustris auroræ ut jubar,
Tua faciet ut sit æquitas,
Ut luce virtus sit tua
Meridiana clarior.

In English thus;

Commit to God, life, wealth, and name,
And what thou wilt shalt have the same.
Thy righteousness shall shine more clear,
Then the light of the morning Sun.

2. ---- *Deus dabit his quoque finem.*
Durate, ut vosmet rebus servate secundis.

---- *These shall not want an end.*
Bear up, and wait till God doth better send.

'That which he first disliked in Popery, was their execrable idolatry in corrupting the second Commandment, and the Sacrament of the Lords Supper.

When

When in the *Possiac* Synod he heard the Cardinal of *Lorain* acknowledge, That the first of the fifteen Centuries since Christ was a truly golden Age, but the rest were so much the worse, by how much they farther departed from the first, *Peter Ramus* concluded, *That the Age of Christ and his Apostles was to be restored, and chosen.*

When the Civil Wars brake forth in *France* for Religion, he went into *Germany*, and at *Heidelberg*, having made to *Tremellius* and the Church a Confession of his Faith, he received the Sacrament of the Lords Supper in that Church.

'After his conversion he daily did read the Old 'and New Testament, and out of each Chapter 'collected an Index, containing Rules and Exam-'ples relating to both the parts of Christian Do-'ctrine, *viz.* Faith, and the Actions of Faith, and 'so made his Commentaries; and certainly he had 'made much greater progress in Divinity, had he 'not been so soon (not much above two years) af-'ter his conversion taken away by a violent death.

When in that horrid Massacre at *Paris*, begun *Aug.* 24. 1572. he was mortally wounded, *Aug.* 26. in the seven and fiftiethyear of his age, he was heard to commend his soul to God in these words: *O Jhovah, against thee onely have I sinned, and done evil before thee. Thy judgements are truth and righteousness. Have mercy upon, and pardon my Murtherers; for they know not what they do.*

Read.

See the Ecclesiastical History of Scotland, pag. 2.

Some of the Articles that were exhibited against *Adam Read*, and other *Scotch* Confessors, were these following: (1) 'That Images are not to be 'had in the Kirk, nor to be worshipped. (4) That 'it is not lawfull to fight for the Faith, nor to de-'fend the Faith by the Sword, if we be not driven

to

to it by neceſſity, which is above all Law. (12) That the Pope is not the Succeſſor of *Peter*, but where he ſaid, Go behind me Satan. (17) That the Pope exalts himſelf againſt God, and above God. (19) That the bleſſings of the Biſhops (of dumb Dogs they ſhould have been ſtiled) are of no value. (20) That the excommunication of the Kirk is not to be feared, if there be no true cauſe for it. (29) That we are no more bound to pray in the Kirk, then in other places. (32) That the Pope is the head of the Kirk of Antichriſt. (34) That they which are called Princes and Prelates in the Church, are Thieves and Robbers. By theſe Articles exhibited in the year 1494 (which God of his merfull providence cauſed the enemies of his Truth to keep in their Regiſters) may appear how God retained ſome ſpark of light in *Scotland* in the time of greateſt darkneſs. Pag. 3.

When Arch Biſhop *Blacater* asked *Adam Reed*, Whether he believed that God was in Heaven, he anſwered, *Not as I do the Sacraments ſeven.* Whereupon *Blacater* inſultingly ſaid unto the King, Sir, Lo, he denies that God is in Heaven: Whereat the King wondring, ſaid, *Adam Reed* what ſay you? He anſwered, *May it pleaſe your Majeſty to hear the end between the Churle and me:* and therewith turned to the Biſhop, and ſaid, *I neither think nor believe, as thou thinkeſt, that God is in Heaven, though I am moſt aſſured, that he is not onely in Heaven, but alſo in the Earth; but thou and thy Faction declare by your works, that either you think there is no God at all, or elſe that he is ſo ſet up in Heaven, that he regards not what is done on Earth; for if thou firmly believedſt that God were in Heaven, thou ſhouldeſt not make thy ſelf Check-mate to the King, and altogether forget that charge that Jeſus Chriſt the Son of God gave to his Apoſtles,* Pag. 4.

ſtles, to preach the Goſpel, and not to play the proud Prelates, as all the rabble of you do this day. And now Sir (ſaid he to the King) *judge you whether the Biſhop or I believe beſt, that God is in Heaven.*

Then the King ſaid to him, *Adam Read*, Wilt thou burn thy Bill? He anſwered, *Sir, the Biſhop and you will.*

Ridley.

Fox, *Vol.* 2. *pag.* 788. Dr. *Nicholas Ridley*, then Biſhop of *London*, went about *Septemb.* 8. 1552. to ſee the Lady *Mary*, and offered to preach before her: but ſhe told him, The door of the Pariſh Church adjoyning ſhall be open to you, if you come, and you may preach if you liſt; but neither I, nor any of mine ſhall hear you. *Madam* (ſaid he) *I truſt you will not refuſe Gods Word.* I cannot tell (ſaid ſhe) what you call Gods Word, that is not Gods Word now, that was Gods Word in my Fathers dayes. *Gods Word* (ſaid he) *is all one in all times, but hath been better underſtood, and practiſed in ſome Ages, then in other.* ----

After this Conference, Sir *Thomas Wharton*, one of the Lady *Mary*'s Officers, brought the Biſhop to the place where they dined: but the Biſhop after he had drunk, pauſing a little while, and looking very ſadly, brake out into theſe words, *Surely I have done amiſs. Why ſo*, ſaid the Knight? *For I have drunk* (ſaid he) *in that place, where Gods Word offered, hath been refuſed: whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken off the duſt of my feet for a teſtimony againſt this Houſe.*

'Theſe words were ſpoken by the Biſhop with 'ſuch vehemency, that ſome of the Hearers after-'wards confeſſed, That their hair ſtood upright up-'on their heads. This done the Biſhop departed.

In

In the time of Queen *Jane*, in his Sermon at *Paul's* Cross, he propheſied at it were, 'That if 'ever the Lady *Mary* were Queen, ſhe would 'bring in Foreign Power to reign over them, be-'ſides the ſubverting the Chriſtian Religion then 'eſtabliſhed. Fox, *Vol.* 3 *pag.* 16

Shortly after this Sermon Queen *Mary* was proclaimed, and Dr. *Ridley* ſpeedily repaired to *Fremingham* in *Suffolk*, to Queen *Mary*, but had but cold welcome there: he was ſpoiled of his Dignity, and ſent back upon a lame halting Horſe to the *Tower*.

In the *Tower* he was ſometimes invited to the Lieutenants Table, where he had conference with Secretary *Brown*, &c. *Pag.* 42.

In that Conference. ---- *It is not in Scripture* (ſaid Dr. *Ridley*) *as in the witneſs of men, where a number is credited more then one. A multitude of affirmations in Scripture, and one affirmation is all one as to the truth of the matter. That which any one of the Evangeliſts ſpoke, inſpired by the Holy Ghoſt, is as true as that which is ſpoken by them all. What* John *ſaith of Chriſt, I am the door of the Sheep, is as true as what* Matthew, Mark, Luke, *&c. ſay, This is my body; but the Scripture words are only true in the ſence in which they were ſpoken.* ---- *As for Unity, I embrace it, let it be with Verity, and joyned to our Head Chriſt.* ---- *For Antiquity, I am perſwaded that to be true which* Irenæus *ſaith, That which is firſt, is true. Our Religion was firſt truly taught by Chriſt himſelf and his Apoſtles, &c.* ---- *You know I were a very fool, if I ſhould in this matter diſſent from you, if that in my conſcience the Truth did not inforce me ſo to do. Ye perceive I trow, it is out of my way, if I ſeemed worldly wiſe.* Pag. 43.

Afterwards he was ſent out of the *Tower* with

Cranmer and *Latimer* to dispute at *Oxford*.

Pag. 49. When he was the first time brought before the Commissioners, they asked him, Whether he would dispute or no? He answered, *That as long as God gave him life, he should not onely have his heart, but also his mouth and Pen to defend his Truth.*

Pag. 82. In his Protestation before his Disputation. ---- 'Whilst I weighed with my self how great a charge 'of the Lords Flock was of late committed to me, 'for which I am certain I must render an account 'to my Lord God, &c. and that moreover by the 'command of the Apostle *Peter*, I ought to be rea- 'dy alwayes to give a reason of the hope that is in 'me with meekness and reverence unto every one, 'that shall demand the same. Besides this consider- 'ing my duty to the Church of Christ, and to your 'Worships, being Commissioners by publick Au- 'thority, I determined to obey your command in 'openly declaring to you my mind touching the 'Propositions which you gave me. And albeit '(plainly to confess unto you the truth in these 'things, which ye now demand of me) I have 'thought otherwise in times past, then now I do; 'yet (God I call to record unto my soul, I lye not) 'I have not altered my judgement, as now it is, ei- 'ther by constraint of any man, or Laws, or for 'the dread of any dangers of this world, or for any 'hope of commodity, but onely for love of the 'Truth revealed to me by the grace of God (as I 'am undoubtedly perswaded) in his holy Word, 'and in the reading of the Ancient Fathers.

Pag. 83. Dr. *Weston* telling him, What he said contained onely evasions and starting holes. *I cannot* (said Dr. *Ridley*) *start far from you, I am captive and bound.*

Bertram (said he) *was the first that pulled me by the ear, and that first brought me from the common error*

of the Popish Church, and caused me to search more diligently and exactly both the Scriptures and the Writings of the old Ecclesiastical Fathers in this matter.

When he was condemned by them for an Heretick, he said, *Although I be not of your Company, yet doubt I not but my Name is writ in another place, whether this sentence will send us sooner, then we should come by the course of Nature.* Pag. 91.

In his *Letter* to Dr. *Cranmer.* ---- 'I wish you 'might have seen these mine Answers before I had 'delivered them, that you might have corrected 'them: but I trust in the substance of the matter, 'we do agree fully, both led by one Spirit of Truth, 'and both walking after one Rule of Gods Word. '---- I trust the day of our delivery out of all miseries, and of our entrance into perpetual rest, and 'unto perpetual joy and felicity draweth nigh. The 'Lord strengthen us with his mighty Spirit of 'Grace. ---- Pray for me I pray you, and so shall 'I for you. The Lord have mercy of his Church, 'and lighten the eyes of the Magistrates, that Gods 'extreme plagues light not on this Realm of *Eng-*'*land.* Pag. 93.

Turn or burn.

In his *Letter* to Mr. *Latimer* in Prison. ---- 'I 'pray you good Father, let me have one draught 'more of your Cup, wherein you mingle to me profitable with pleasant to comfort my stomack; for 'surely except the Lord assist me with his gracious 'aid in the time of his Service, I know I shall but 'play the part of a white-liver'd Knight. But truly 'my trust is in him, that in mine infirmity he should 'try himself strong, and that he can make the Cow-'ard in his Cause to fight like a man. Pag. 433.

'Sir, Now I daily look when *Diotrephes* with his

'Warriours shall assault me: wherefore I pray 'you good Father, for that you are an old Souldier, 'and an expert Warriour, and (God knoweth) I 'am but a young Souldier, and as yet of small expe- 'rience in these fights, help me I pray you to buc- 'kle mine harness. And now I would have you to 'think, that those darts are cast at my head, by some 'one of *Diotrephes*, or *Antonius* his Souldiers, (By '*Antonius* he meant some Popish Persecutour, as '*Winchester*, alluding thereby to the Story of *Victor* '*l.* 3. *De Persecu. Aphri.*)

Object. 1. All men marvel greatly why you do not go to Mass, which is a thing (as you know) now much esteemed of all men, yea, of the Queen her self.

Answ. *Because no man that layeth hand on the plough, and looketh back, is fit for the Kingdome of* Luke 9. *God; and also for the same cause why St.* Paul *would not suffer* Timothy *to be circumcised, which is, that the* Gal. 2. *Truth of the Gospel might remain with us uncorrupt,* Gal. 2. *And again, If I build again the things which I destroyed, I make my self a Trespasser. This is also another cause, lest I should seem by outward fact to allow the thing, which I am perswaded is contrary to sound Doctrine, and so should be a stumbling block to the weak. But wo be to him by whom offence cometh,* Mat. 18. *It were better for him that a Millstone were hanged about his neck, and he cast into the midst of the sea.*

Pag. 434. *Object.* 2. Have not you used in times past to say Mass your self, and therefore why will you not now vouchsafe once either to hear it, or see it.

Answ. *I confess unto you my fault and ignorance; but know you, that for these matters I have done penance long ago, both at* Paul's *Cross, and at* Cambridge, *and*

I

I trust God hath forgiven me mine offence, for I did it ignorantly.

Object. 3. But you know how great a crime it is to separate your self from the Communion or Fellowship of the Church, and to make a sciſme or diviſion.

Anſw. *I know that the Unity of the Church is to be retained by all means, and the ſame to be neceſſary to ſalvation; but I do not take the Maſs, as it is at this day, for the Communion of the Church, but a Popiſh device,* &c.

Object. 4. Admit there be a fault in the Maſs, do not you know both by *Cyprian* and *Auguſtine* that Communion of Sacraments doth not defile a man, but conſent of deeds; if you do not conſent to the fault in the Maſs, why do you trouble your ſelf in vain?

Anſw. *Foraſmuch as things done in the Maſs tend wholly to the overthrow of Chriſts Inſtitution, I judge that by no means, either in word or deed, I ought to conſent unto it. What is objected out of the Fathers is meant of them who ſuppoſe they are defiled, if any ſecret vice be either in the Miniſters, or in them that communicate with them, and not of them which do abhor ſuperſtition, and wicked traditions of men, and will not ſuffer the ſame to be thruſt upon themſelves, or upon the Church inſtead of Gods Word, and the truth of the Goſpel.*

Object. 5. The Maſs is the Sacrament of Uni-ty, &c.

Anſw. *It's true, the Bread which we break accord-ing to the Inſtitution of the Lord, is the Sacrament of the Unity of Chriſts myſtical Body; for we being many are one Bread, and one Body, foraſmuch as we are partakers all of one Bread. But in the Maſs the Lords Inſtitution is not obſerved, for we are not all partakers of one bread, but one devoureth all,* &c. *So that as it is uſed* Pag. 435.

it may seem a Sacrament of singularity, &c. ----

Pag. 438, 439. *Object.* 12. Is not abstaining from the Church by reason of the Mass contrary to the examples of the Prophets and Apostles of Christ? ----

Answ. *It can no where be shewed, that the Prophets, or Christ, or his Apostles did in the Temple communicate with the people in any kind of worshipping forbidden by the Law of God.* ---- *How else I pray you can you understand that St.* Paul *alledgeth, when he saith,* 2 Cor. 6. *What concord hath Christ with Belial? or what part hath the Believer with the Infidel? or how agreeth the Temple of God with Images? For ye are the Temple of the Living God, as God himself hath said, I will dwell among them, and will be their God, and they shall be my people; wherefore come out from among them, and separate your selves from them (saith the Lord) and touch no unclean thing, so will I receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord God Almighty.*

Object. 14. For so much as you are so stifly, I will not say obstinately, bent, and so wedded to your Opinion, that no gentle exhortations and wholsome counsels, no other kind of means can call you home to a better mind; there remaineth that which in like cases was wont to be the onely remedy against stiffe-necked and stubborn persons, that is, you must be hampered by the Laws, and compelled either to obey, whether you will or no, or else suffer that which a Rebel to the Laws ought to suffer? ---- Do you not know, that refusing to obey the Laws of the Realm, is the readiest way to stir up Sedition and Civil War? It is better that you should bear your own sin, then that through the example of your breach of the common Laws, the common quiet should be disturbed. How can you say you will be the

the Queens true Subject, whenas you do openly profess you will not keep her Laws.

Answ. ---- *I grant it to be reasonable, that he that by words and gentleness cannot be made to yield to that which is right and good, he that will not be subject to Gods Word, should be punished by the Laws.*

---- *These things ought to take place against him who refuseth to do that is right and just, according to true godliness, not against him which cannot bear superstitions quietly, but doth hate and detest from his heart such kind of proceedings, and that for the glory of the Name of God.* ---- *Whosoever love their Countrey in Truth,* i. e. *in God, they will alwayes judge (if at any time the Laws of God and man are contrary) that a man ought rather to obey God then man; and they that think otherwise,* Pag. 440. *and pretend a love to their Countrey, forasmuch as they make their Countrey to fight as it were against God, in whom consisteth the onely stay of that Countrey, such are to be judged most deadly enemies and Traitors to their Countrey.* ---- *Satan indeed hath ever this dart in readiness to hurl against his Adversaries, to accuse them of sedition, that he may bring them if he can in danger of the higher Powers. Thus* Ahab *said unto* Elias, *Art thou he that troubleth Israel? The false prophets complained of* Jeremy *to their Princes, that his words were seditious, and not to be suffered. The Scribes and Pharises accused Christ as a seditious person, and one that spake against Caesar. Did not they at the last cry, If you let this man go, you are not Caesars friend? Thus the Orator* Tertullus *accused* Paul *before* Felix *the Deputy, We have found this man (saith he) a pestilent fellow, and a stirrer up of sedition unto all the Jews in the whole world. But were these indeed seditious persons? God forbid; but they were of men falsly accused, and wherefore I pray you? but because they reproved before the people their guiles, superstitions and deceits.* ---- *A man indeed*

ought to obey his Prince, but in the Lord, and never against the Lord; for he that knowingly obeyeth his Prince against God, doth not a duty to the Prince, but is a deceiver of the Prince, and a helper to him to work his own destruction. He is also unjust which giveth not to the Prince that is the Princes, and to God that is Gods. ---- *Hitherto you see (good Father) how I have in words onely made a flourish before the fight which I shortly look for, and how I have begun to prepare certain kind of weapons to fight against the adversary of Christ.* ---- *And here methinks I see you suddenly lifting up your head to Heaven after your manner, and then looking upon me with your Prophetical Countenance, and speaking thus unto me, Trust not my Son (I beseech you vouchsafe me the honour of this Name, for in so doing I shall think my self both honoured and loved of you) Trust not to these word-weapons; for the Kingdome of God is not in words but in power. Remember alwayes the words of the Lord, Do not imagine aforehand what and how you will speak; for it shall be given you even in that same hour what ye shall speak*, Mat. 10. *For it is not ye that speak, but the Spirit of your Father that speaketh in you*, Mar. 11. *I pray you therefore (Father) pray for me, that I may cast my whole care on him, and trust on him in all perils; for I know and am surely perswaded, that what soever I can think aforehand is nothing, except he assist me with his Spirit when the time is.* ---- *Pray that I may out of a true Faith say with* David, *I will not trust in my bow, and it is not my sword that shall save me*, Psal. 44. *For he hath no pleasure in the strength of an horse*, &c. *But the Lord delights in them that fear him, and put their trust in his mercy. I beseech you Pray, pray, pray, that I may enter this fight onely in the Name of God.* ----

Pag. 441.

In his Letter to Mr. *Bradford* and his Fellow-Prisoners. ---- 'How joyfull it was to us to hear 'the report of Dr. *Tailor*, and of his godly Confes-

'sion,

'sion, &c. I assure you it is hard for me to express.
'Blessed be God which was and is the Giver of that
'and of all godly strength and stomack in the time
'of adversity.--- It is not the slanderers evil tongue Pag.442.
'but a mans evil deed that can with God defile a
'man; and therefore with Gods grace ye shall ne-
'ver have cause to doubt but that we will conti-
'nue, &c. Sir, Blessed be God, with all our evil
'reports, grudges and restraints we are merry in
'God, and all our cure and care is and shall be (by
'Gods grace) to please and serve him of whom we
'look and hope after these temporal and momenta-
'ry miseries to have eternal joy and perpetual feli-
'city with *Abraham*, &c. through Jesus Christ our
'Lord.

In his *Letter* to his *Cousin*. --- 'I can do no less
'then lament their case, who for fear of trouble or
'loss of goods will do in the sight of the world
'those things they know and are assured are contra-
'ry to the Will of God, being assured their end
'will be so pitifull (without speedy repentance) that
'I tremble to think of it. ---- Alas! such as should
'in this dangerous time have given you and me
'comfortable instructions have perswaded us to fol-
'low (I lament to rehearse it) superstitious Idola-
'try: yea, and the worst of all is, they seek to prove
'it by Scriptures. The Lord for his mercy turn
'their hearts. *Amen*.

In another *Letter* to Mr. *Bradford*. ---- 'Oh dear Pag.444.
'Brother, seeing the time is now come, wherein it
'pleaseth the Heavenly Father for Christ our Savi-
'our his sake to call upon you, and to bid you come,
'happy are you that ever you were born thus to be
'found awake at the Lords Calling.---- If it be not
'the place that sanctifieth the man, but the holy
'man doth by Christ sanctifie the place, then hap-

'py

'py and holy ſhall be that place where in thou ſhalt
'ſuffer, and which ſhall be ſprinkled over with thy
'aſhes in Chriſts Cauſe. All thy Countrey may re-
'joyce of thee, that it ever brought forth ſuch an
'one which would render his life again in his
'Cauſe of whom he had received it. ---

'We do look now every day when we ſhall be
'called on, bleſſed be God. I ween I am the weak-
'eſt many wayes of our company, and yet I thank
'our Lord God and Heavenly Father by Chriſt,
'that ſince I heard of our dear Brother *Rogers* his
'departing, and ſtout confeſſion of Chriſt and his
'Truth even unto death, my heart (bleſſed be God)
'rejoyced of it, that ſince that time I never felt any
'lumpiſh heavineſs in my heart, as I grant I have
'felt ſometimes before. Oh good Brother, bleſſed
'be God in thee, and bleſſed be the time that ever
'I knew thee.

In his *Letter* to the *Brethren* impriſoned. ----
'What worthy thanks can we render unto the
'Lord for you my Brethren, namely, for the great
'conſolation which through you we have received
'in the Lord, who notwithſtanding the rage of Sa-
'tan, that goeth about by all manner of ſubtile
'means to beguile the world, and alſo buſily labou-
'reth to reſtore and ſet up his Kingdome again that
'of late began to decay and to fall to ruine, ye re-
'main ſtill unmoveable as men grounded upon a
'ſtrong rock. And now albeit that Satan by his
'Souldiers and wicked Miniſters daily (as we hear)
'draweth numbers unto him; ſo that it is ſaid of
'him, That he plucketh even the Stars out of Hea-
'ven whiles he driveth into ſome men the fear of
'death, and loſs of all their Goods, and offereth un-
'to others the pleaſant baits of the world, *&c.* to
'the intent they ſhould fall down and worſhip not

'the

'the Lord but the Dragon, the old Serpent, which 'is the Devil, that great beast and his image, and 'should be enticed to commit fornication with the 'Strumpet of *Babylon*, &c. Yet blessed be God the 'Father of our Lord Jesus Christ, which hath given 'unto you a manly courage, and hath so strengthned 'you in the inward man by the Power of his Spirit, 'that you can contemn as well all the terrours as 'also the vain allurements of the world, esteeming 'them as meer trifles and things of nought.--- In 'the Faith of Christ stand ye fast my Brethren, and 'suffer not your selves to be brought under the 'yoke of bondage and superstition any more, and 'be of good comfort, and remember that our grand 'Captain hath overcome the world. --- We never *Pag.*445. 'had a better or more just cause either to contemn 'our life or shed our blood, we cannot take in hand 'the defence of a more certain, clear and manifest 'Truth. ---- Shall we or can we receive and ac- 'knowledge any other Christ instead of him, who 'is alone the everlasting Son of the everlasting Fa- 'ther, &c. Let such wickedness my Brethren, let 'such horrible wickedness be far from us. ---- 'What can your Adversaries else do unto you by 'persecuting you, and working all cruelty and vil- 'lainy against you, but make your Crowns more 'glorious, yea beautifie and multiply the fame, &c.

In another *Letter* to the *Brethren*. ---- 'Now e- 'ven now (out of doubt Brethren) the pit is opened 'against us, and the locusts begin to swarm, and '*Abaddon* now reigneth; ye therefore (my Bre- 'thren) which pertain unto Christ, and have the 'Seal of God marked in your foreheads, *i. e.* are 'sealed with the Earnest of the Spirit to be a pecu- 'liar people of God, quit your selves like men, and 'be strong; for he that is in us is stronger then he

'which

'which is in the world, and ye know all that is born 'of God overcometh the world, and this is our vi-'ctory that overcometh the world, even our Faith. 'Let the world fret, let it rage never so much, be 'it never so cruel and bloody, yet be sure that no 'man can take us out of the Fathers hands; for he 'is greater then all, &c. Who shall lay any thing 'to the charge of Gods Elect? &c. Who shall sepa-'rate us from the love of Christ? Shall tribulati-'on? &c.

In his *Letter* to Mr. *West* his *quondam* Chaplain. '.... I wish you grace in God, and love of the 'Truth, without which truly established in mens 'hearts by the mighty hand of the Almighty God, 'it is no more possible to stand by the Truth in 'Christ in time of trouble, then it is for the wax to 'abide the heat of the fire. .... I am perswaded 'Christs words to be true, Whosoever shall confess 'me before men, him will I confess also before my 'Father which is in Heaven; and I believe that no 'earthly Creature shall be saved, whom the Re-'deemer and Saviour of the world shall before his 'Father deny. .... If you had wished that neither 'fear of death, nor hope of worldly prosperity 'should let me to maintain Gods Word and his 'Truth, which is his glory and true honour, it 'would have liked me well. You desire me for 'Gods sake to remember my self: Indeed it is now 'time so to do, for so far as I can perceive, it stand-'eth me upon no less danger then of the loss both 'of body and soul, and I trow then it is time for a 'man to awake, if any thing will awake him. He 'that will not fear him that threatneth to cast both 'body and soul into everlasting fire, whom will he 'fear? With this fear O Lord fasten thou together 'our frail flesh that we never swerve from thy laws.

'You

'You say you have made much suit for me; God 'grant that you have not in suing for my worldly 'deliverance impaired and hindred the further- 'ance of Gods Word and his Truth. ---- To write Pag. 447. 'unto these whom you name, I cannot see what it 'will avail me; but this I would have you know, 'That I esteem nothing available for me, which al- 'so will not further the glory of God.

--- 'Sir, How nigh the day of my dissolution 'and departure out of this world is at hand I can- 'not tell, the Lords Will be fulfilled how soon soe- 'ver it shall come. ----

'My conscience moves me to require both you 'and my Friend Dr. *Harvey* to remember your 'promises made to me in times past of the pure set- 'ting forth and preaching of Gods Word and his 'Truth. These promises although you shall not 'need to fear to be charged with them of me here- 'after before the world, yet look for none other 'but to be charged with them at Gods hand. My 'conscience and the love I bear you biddeth me 'now say unto you both in Gods Name, fear God 'and love not the world; for God is able to cast 'both soul and body into hell fire. ----

---- 'What is it else to confess or deny Christ 'in this world, but to maintain the Truth taught in 'Gods Word, or for any worldly respect to shrink 'from the same. He that will wittingly forsake ei- 'ther for fear or gain of the world any one open 'Truth of Gods Word, if he be constrained he will 'assuredly forsake God and all his Truth, rather 'then he will endanger himself to lose, or to leave 'that he loveth indeed better then he doth God 'and the Truth of his Word. I like very well your 'plain speaking, telling me I must either agree or 'die. Sir, I know I must die, whether I agree or

'no.

'no. But what folly were it then to make such an 'agreement by the which I could never escape the 'death which is common to all, and also incur the 'guilt of death and eternal damnation? Lord grant 'that I may utterly abhor and detest this damnable 'agreement so long as I live. ----

'If you do not confess and maintain to your 'power and knowledge that which is grounded 'upon Gods Word, but will either for fear or gain 'of the world shrink and play the Apostate, indeed 'you shall die the death.

*Pag.*448. In his *Letter* to Mr. *Grindall*, then in *Exile* at *Frankford*, afterward Arch Bishop of *Canterbury*. --- 'Rejoyce in the Lord, and as you love me and the 'other my Reverend Fathers and Concaptives '(which undoubtedly are *gloria Christi*) lament not 'our state, but I beseech you to give to our Hea-'venly Father for his endless mercies and unspeak-'able benefits even in the midst of all our troubles 'given to us, most hearty thanks: for know ye, that 'as the weight of his Cross hath encreased upon us, 'so he hath not, nor doth he cease to multiply his 'mercies to strengthen us, and I trust, yea by his 'grace I doubt nothing, but he will so do for Christ 'our Masters sake even to the end. ---- *West* your 'old Companion, and sometime my Chaplain alas 'hath relented, but the Lord hath shortned his 'dayes; soon after he had said Mass against his 'conscience, he pined away, and died for sorrow.

*Pag.*449. '---- My daily Prayer is (as God doth know) and 'by Gods grace shall be so long as I live in this 'world for you my Dear Brethren that are fled out 'of your own Countrey, because you will rather 'forsake all worldly things then the Truth of Gods 'Word, that God our eternal Father, for our Savi-'our Christs sake will daily encrease in you the gra-

gracious gift of his Heavenly Spirit to the true
setting forth of his Glory and Gospel, and make
you to agree brotherly in the Truth of the same,
that there arise no root of bitterness among you
that may infect that good seed which God hath
sown in your hearts already, and that your life
may be pure and honest, according to the Rule of
Gods Word, that others may be in love with your
Doctrine and with you, and glorifie our Father
which is in Heaven. ---- Now we expect nothing
but the triumphant Crowns in the Lord of our
Confession from our old enemy. I commend my
self humbly and heartily to your Prayers, Dr.
Grindal, and to the rest of the Brethren with you,
dearly beloved by me in the Lord, *viz. Cheek*,
Cox, *Turner*, *Lever*, *Sampson*, *Chambers*, &c. and
others who love the Lord in Truth. I commend
also to you my Reverend Fathers and Fellow-pri-
soners in the Lord, *Thomas Cranmer*, now most
worthy the Name of a true and great Shepherd,
yea Arch Bishop, and *Hugh Latimer*, that old Soul-
dier of Christs, and the true Apostle of our English
Nation. ----

In his *Letter* to *Augustine Bernher*. ---- Brother
Augustine, I bless God with all my heart in his ma-
nifold merciful gifts, given unto our dear Bre-
thren in Christ, specially to our Brother *Rogers*, &c.
and also to *Hooper*, *Saunders*, and *Tailor*, whom it
hath pleased the Lord to set in the forefront of the
Battel against his Adversaries, and hath endued
them all (so far as I can hear) to stand in the Con-
fession of his Truth, and to be content in his Cause,
and for his Gospels sake to lose their lives. And
evermore and without end blessed be our Heaven-
ly Father, for our dear and entirely beloved Bro-
ther *Bradford*, whom now I perceive the Lord cal-

leth

leth for; for I ween he will no longer suffer him to abide among the adulterous and wicked generation of this world. I doubt not but he hath holpen those which are gone before in their journey, that is, hath animated and encouraged them to keep the high way, and so to run, that at length they might obtain the Prize. The Lord be his comfort, whereof I do not doubt; I thank God heartily that ever I was acquainted with him, and that ever I had such an one in my house. ---- I trust to God it shall please him of his goodness to strengthen me to make up the Trinity out of *Paul's* Church to suffer for Christ, *&c.*

The other two he means are the Protomartyr Rogers, *and the Exile* Grindal.

Upon the thirtieth of *September*, 1555. Dr. *Ridley* (with Father *Latimer*) was brought before the Queens Commissioners to undergo his last Examination. Whilst the Commission was reading he stood bare, till he heard the Cardinal named and the Popes Holiness, then he put on his Cap; and being admonished by the Bishop of *Lincoln*, the Popes Delegate to pull it off, he answered, I do not put it on in contempt of your Lordship, nor of the Cardinal, in that he came of Royal Blood, *&c.* but that by this my behaviour I may make it appear, that I acknowledge in no point the usurped Supremacy of *Rome*; and therefore I contemn and despise all Authority coming from the Pope. --- As for taking off my Cap, do as it shall please your Lordships, and I shall be content.

*Pag.*487.

*Pag.*488. When *Lincoln* in a long Rhetorical Speech perswaded him to recant, *&c.* he said; My Lord, in your Exhortation I have marked especially three points, which you used to perswade me to leave my Doctrine and Religion, which I perfectly know and am throughly perswaded to be grounded not upon mans imaginations and decrees, but upon the in-

infallible Truth of Christs Gospel, and to look back and return to the *Romish* See contrary to my Oath, contrary to the Prerogative and Crown of this Realm, and especially (which moveth me most) contrary to the expressed Word of God. (1) That the See of *Rome* taking his beginning from *Peter*, upon whom (you say) Christ hath builded his Church, hath in all ages lineally from Bishop to Bishop been brought to this time. (2) That the holy Fathers in their Writings from time to time have confessed the same. (3) That I was once of the same Opinion. For the first. --- Christ in saying, Upon this stone, doth not mean *Peter* himself, *&c.* but his Confession, that he was the Son of God, upon this Rock-stone I will build my Church; for this is the foundation and beginning of all Christianity, with word, heart and mind to confess that Christ is the Son of God. ---- Christs Church is built not on the frailty of man, but upon the stable and infallible Word of God, that Christ is the Son of God. *Pag.* 489. --- Whilst the See of *Rome* continued in the Promotion and setting forth of Gods glory, and due preaching of the Gospel, the Fathers commended and honoured *Rome*, and so do I; but after the Bishops of that See, seeking their own pride and not Gods honour, set themselves above Kings, challenging to them the Title of Gods Vicars, *&c.* I cannot but with S. *Gregory* a Bishop of *Rome* confess, that the Bishop of that place is the very true Antichrist, whereof St. *John* speaketh by the name of the Whore of *Babylon*. --- For the third, I cannot but confess I was once of the same Religion you are of, yet so was St. *Paul* a Persecutour of Christ.

Lincoln farther urging him to recant, *&c.* he said, *Pag.* 490. I am fully perswaded that Christs Church is found-ed in every place where his Gospel is truly recei-

Pag.491. ved and effectually followed. ---- Your gentleness is the same that Christ had of the High Priests. Your Lordship saith, You have no power to condemn me, neither at any time to put a man to death: so the High Priests said, That it was not lawfull for them to put any man to death, but committed Christ to *Pilate*; neither would suffer him to absolve Christ, although he sought to do it. What? (said Dr. *Weston*) do you make the King *Pilate*? No Dr. (said *Ridley*) I do but compare your deeds with *Caiaphas* his deeds and the High Priests, who would condemn no man to death, as you will not, and yet would not suffer *Pilate* to deliver Christ.

Pag.492. Being required to answer to his Articles presently, though he had time given him till the morrow; First (said he) I require the Notaries to take and write my Protestation, that in no point I acknowledge your Authority, or admit you to be my Judges, as you are authorized from the Pope, *&c.*

Pag.498. At last the Bishop of *Linco'n* with his Cap in his hand desired him to turn. But Dr. *Rid'ey* made an absolute Answer, That he was fully perswaded the Religion he defended to be grounded on Gods Word, and therefore without great offence towards God, great peril and damage of his soul, he could not forsake his Master and Lord God.

For my part (said *Weston*) I take God to witness I am sorry for you. I believe it well my Lord (said *Ridley*) forasmuch as one day it will be burthenous to your soul.

Pag.500. After Sentence was read against him, the Bishop of *Glocester* came to his Prison, and would have perswaded him yet to recant, upon promise of the Queens mercy; but he answered him, My Lord, you know my mind fully herein, and for the Doctrine which I have taught, my conscience assures me

me it was found, and according to Gods Word (to his glory be it spoken) the which Doctrine the Lord God being my helper, I will maintain so long as my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood. ---- Do with me as it shall please God to suffer you, I am well content to abide the same with all my heart. ---- The Servant is not above his Master; if they dealt so cruelly with our Saviour Christ, as the Scripture maketh mention, and he suffered the same patiently, how much more doth it become us his Servants. ---- The Bishop bidding him to hold his peace, he answered, That so long as his tongue and breath would suffer him, he would speak against their abominable doings whatsoever happened unto him for so doing.

When in the degrading of him they read, We do take from you the Office of preaching the Gospel, &c. Dr. *Ridley* gave a great sigh, and looking up towards Heaven, said, O Lord God, forgive them this their wickedness.

After his Degradation *Brooks* the Bishop of *Gloucester* refusing to talk with him, he said, Seeing that you will not suffer me to talk, neither will vouchsafe to hear me, what remedy but patience? I refer my cause to my heavenly Father, who will reform things that be amiss, when it shall please him. *Pag.* 501.

In his Supplication to the Queen. ---- It may please your Majesty, for Christ our Saviours sake, in a matter of Conscience (and now not for my self but for other poor men) to vouchsafe to hear and understand this humble Supplication. It is so (Honourable Princess) that whilst I was Bishop of *London*, divers Tenants took Leases of me and the Chapter for valuable considerations, but now Bishop

Bonner will not allow those Leases, which must redound to many poor mens utter ruine. Wherefore this is mine humble Supplication, That either their Leases may stand, or their moneys be restored to them, and their former Leases; now the Fines paid to me may easily be repaid, if you will be pleased to command some portion of those Goods I left in my house to be sold for that end. I suppose half of the value of my Plate will go nigh to restore all such Fines received.

Pag. 502. When Bishop *Brooks* delivered Dr. *Ridley* to the Bailiffs, charging them not to suffer any to speak with him, and to bring him to the place of Execution when they were commanded, he said, God I thank thee, and to thy praise be it spoken, there is none of you all able to lay to my charge any open or notorious crime; for if you could it should surely be laid in my lap. I see very well you play the part of a proud Pharisee (said *Brooks*) exalting and praising your self. No, no, no (said *Ridley*) to Gods glory onely is it spoken. I confess my self to be a miserable wretched sinner, and have great need of Gods help and mercy, and do daily call and cry for the same.

The night before he suffered his Beard was washed and his legs, and as he sate at Supper with Mr. Mr. *Irish* and Mrs. *Irish*, he invited them to his Marriage; To morrow (said he) I must be married, and was as merry as ever in all his life. Wishing his Sister, he asked his Brother sitting at the Table, Whether she could find in her heart to be there or no; yea I dare say (said his Brother) with all her heart. I am glad to hear so much of her (said Dr. *Ridley*) At this talk Mrs. *Irish* wept; whereupon Dr. *Ridley* said, O Mrs. *Irish*, you love me not now, I see well enough, for in that you weep it doth appear

pear you will not be at my Marriage, neither are content therewith: indeed you be not so much my friend as I thought you had been; but quiet your self, though my Breakfast shall be somewhat sharp and painfull, yet I am sure my Supper shall be more pleasant and sweet.

When he arose from the Table, his Brother offered him to watch all night with him; but he said, No, no, no, that you shall not, for I mind (God willing) to go to Bed, and sleep as quietly to night as ever I did in my life.

When he espied Mr. *Latimer* at the Stake, he ran to him, embraced and kissed him, and said, Be of good heart Brother, for God will either asswage the fury of the flame, or else strengthen us to abide it.

After Dr. *Smith* had preached on 1 *Cor.* 13. *If I give my Body to be burned*, &c. Dr. *Ridley* kneeled down on his Knees towards the Lord *Williams*, &c. and said, I beseech you my Lord, even for Christs sake, that I may speak but two or three words. Whereupon the Bayliffs, and Dr. *Marshal* Vice-Chancellor of *Oxford* ran hastily to him, and with their hands stopped his mouth, and said, Mr. *Ridley*, if you will recant, you shall not onely have liberty to speak, but your life. Not otherwise (said *Ridley*) No (said *Marshal*) Well (said Dr. *Ridley*) so long as the breath is in my Body I will never deny my Lord Christ and his known Truth. Gods Will be done in me. ---- I commit our Cause to Almighty God, who shall indifferently judge all.

If Pag. 503.

Being in his shirt, he said, O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a Professour of thee even unto death. I beseech thee, Lord God, take mercy upon

this Realm of *England*, and deliver the same from all her enemies.

To the Smith he said, Good Fellow knock in the Chain hard; for the flesh will have his course.

When his Brother brought him Gun-powder, he said, I will take it to be sent of God; therefore I will receive it as sent of him.

To my Lord *Williams* he said, My Lord, I must be a Suitor to you for divers poor men, and my Sister, *&c.* There is nothing in all this world troubleth my conscience (I praise God) this onely excepted.

When he saw the fire flaming towards him, he said, Into thy hands O Lord I commend my Spirit. Lord receive my soul, Lord have mercy upon me.

*Pag.*505. In his Letter to all his true Friends. ---- I warn you all that ye be not amazed or astonied at the kind of my departure and dissolution; for I assure you, I think it the most honour that ever I was called to in all my life, and therefore I thank my Lord God heartily for it, *&c.* For know ye, that I doubt no more, but that the causes wherefore I am put to death, are Gods causes, and the causes of the Truth, then I doubt that the Gospel which *John* wrote is the Gospel of Christ, or that *Paul*'s Epistles are the very Word of God. And to have an heart willing to abide and stand in Gods Cause, and in Christs Quarrel even unto death. I assure thee (O man) it is an inestimable gift of God', given onely to the true Elect, and dearly beloved Children of God, and Inheritors of the Kingdome of Heaven: for the holy Apostle, and also Martyr in Christs Cause St. *Peter*, 1 *Pet.* 4. saith, If ye suffer rebuke in the Name of Christ, *i. e.* in Christs Cause, and for his

Truths

Truths ſake, then are ye happy and bleſſed, for the glory of the Spirit of God reſteth upon you; and if for rebukes ſuffered in the Name of Chriſt, a man is pronounced bleſſed and happy, how much more bleſſed and happy is he that hath the grace to ſuffer death alſo? Wherefore all ye that be my true Lovers and Friends rejoyce and rejoyce with me again, and render with me hearty thanks to God our heavenly Father, that for his Sons ſake my Saviour and Redeemer Chriſt, he hath vouchſafed to call me, being ſo vile and ſinfull a wretch in my ſelf, unto the high dignity of his true Prophets, of his faithfull Apoſtles, and of his holy Elect and choſen Martyrs to die in defence and maintenance of his eternal and everlaſting Truth. ---- If ye love me indeed, you have cauſe to rejoyce, for that it hath pleaſed God to call me to a greater honour and dignity then ever I did enjoy before, either in *Rocheſter* or *London*, or ſhould have had in *Durham*, whereunto I was laſt of all elected; yea I count it greater honour before God indeed to die in his Cauſe, then is any earthly or temporal promotion or honour that can be given to a man in this world. And who is he that knoweth the Cauſe to be Gods, to be Chriſts Quarrel, and of his Goſpel, to be the Commonweal of all the Elect and choſen Children of God, of all the Inheritors of the Kingdome of Heaven? Who is he (I ſay) that knoweth this aſſuredly by Gods own Word, and the Teſtimony of his Conſcience (as I through the infinite goodneſs of God, not of my ſelf, but by his grace acknowledge my ſelf to do) and doth in deed and in truth love and fear God, love and believe his Maſter Chriſt, and his bleſſed Goſpel, and the Brotherhood, the choſen Children of God, and alſo luſteth and longeth for eternal life? who is he (I ſay again)

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that would not, that cannot find in his heart in this
*Pag.*508. Cause to be content to die? --- Farewell *Pembroke* Hall in *C.* of late mine own Colledge, my Cure and my Charge what case thou art in now God knoweth, I know not well. ---- Wo is me for thee mine own dear Colledge, if ever thou suffer thy self by any means to be brought from setting forth Gods true Word. In thy Orchard I learned without Book all *Paul's* Epistles, yea and I ween all the Canonical Epistles, save only the *Apocalyps*. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into Heaven. The Lord grant that this zeal and love to that part of Gods Word, which is a Key to all the Scripture, may ever abide in that Colledge so long as the world shall endure. ---- O thou now wicked and bloody See of *London*, &c. hearken thou whorish Bawd of *Baly'on*, thou wicked limb of Antichrist, thou bloody Wolf, why slayest thou and makest havock of the Prophets of God? why murtherest thou so cruelly Christs poor silly Sheep, which will not hear thy voice, because thou art a stranger, and will follow none other but their own Pastor Christ his voice? Thinkest thou to escape, or that the Lord will not require the blood of his Saints at thy
*Pag.*509. hands? ---- Instead of my farewell to thee now, I say fie upon thee, fie upon thee, filthy Drab, and all thy false Prophets. ---- To you my Lords of the Temporality will I speak, &c. Know ye that I had before mine eyes onely the fear of God and Christian charity toward you that moved me to write, for of you hereafter I look not in this world either for pleasure or displeasure; if my talk shall do you never so much pleasure or profit, you cannot promote me, nor if I displease you can you harm me,
*Pag.*510. for I shall be out of your reach. ---- I say unto you as St. *Paul* saith unto the *Galatians*, I wonder my

Lords

Lords what hath bewitched you, that ye so suddenly are fallen from Christ unto Antichrist, from Christs Gospel unto mans Traditions, from the Lord that bought you unto the Bishop of *Rome*. I warn you of your perill; be not deceived, except you will be found willingly consenters to your own death. ---- Understand my Lords, it was neither for the priviledge of the Place or Person thereof, that the See and Bishop of *Rome* were called Apostolick, but for the true trade of Christs Religion which was taught and maintained in that See at the first of those godly men; and therefore as truly and justly as that See then for that true trade of Religion and consanguinity of Doctrine with the Religion and Doctrine of Christs Apostle was called Apostolick, so as truly and as justly for the contrariety of Religion, and diversity of Doctrine from Christ and his Apostles that See and the Bishop thereof at this day both ought to be called and are indeed Antichristian. The See is the Seat of Satan, and the Bishop of the same that maintaineth the Abominations thereof is Antichrist himself indeed. ---- As for your displeasure by that time this shall come to your knowledge, I trust by Gods grace to be in the hands and protection of the Almighty, my heavenly Father, the living Lord, the greatest of all, and then I shall not need (I trow) to fear what any Lord, no nor what King or Prince can do unto me. ---- Much cause have you to hear me patiently, seeing I am appointed to die, and look daily when I shall be called to come before the eternal Judge, and therefore you cannot think, but that I onely study to serve my Lord God, and to say that thing which I am perswaded assuredly by Gods Word shall and doth please him, and profit all to whom God shall give grace to hear and believe what I do say. ---- If the Popes supremacy be necessary to salvation

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ſalvation to be owned, How chanced it that ye were all (my Lords) ſo light as for your Princes pleaſures, *H.* 8. and *E.* 6. which were but mortal men, to forſake the Unity of your Catholick Faith, *i. e.* to forſake Chriſt and his Goſpel? How chanced it alſo that ye and the whole Parliament did not onely aboliſh and expell the Biſhop of *Rome*, but alſo did abjure him in your own perſons, and did decree in your Acts great Oaths to be taken for that purpoſe? On the other ſide, if the Law and Decree which maketh the ſupremacy of the See and Biſhop of *Rome* over the univerſal Church of Chriſt be a thing of neceſſity required unto ſalvation by an Antichriſtian Law (as it is indeed) then (my Lords) never think other, but the day ſhall come when ye ſhall be charged with this your undoing that which once ye had well done, and with this your perjury and breach of your Oath, which Oath was done in judgement, juſtice, and truth, agreeable to Gods Law.

The Whore of *Babylon* may for a time dally with you, and make you ſo drunken with the wine of her filthy ſtews and whoredomes (as with her diſpenſations and promiſes of pardon *a pœna & culpa*) that you may think your ſelves ſafe; but be ye aſſured, when the Living Lord ſhall try the matter by fire, and judge it according to his Word, unleſs ye repent, without all doubt ye ſhall never eſcape the hands of the Living God for the guilt of your perjury and breach of your Oath; then ſhall ye drink of the Cup of the Lords indignation and everlaſting wrath, which is prepared for the Beaſt, his falſe Prophets, and all their partakers. For he that is partner with them in their whoredomes and abominations, muſt alſo be partner with them in their plagues, and be thrown with them into the Lake burning

burning with brimſtone and unquenchable fire.----

In his Letter to the Priſoners, *&c.* and Exiles.---
For the fervent love that the Apoſtles had unto *Pag.*512.
their Maſter Chriſt, and for the great commodities
and increaſe of all godlineſs, which they felt by
their faith to enſue of afflictions in Chriſts Cauſe.
And thirdly, For the heaps of heavenly joyes which
the ſame do get unto the godly, which ſhall endure
in Heaven for evermore, for theſe cauſes they re-
joyced that they were accounted worthy to ſuffer
contumelies and rebukes for Chriſts Name. And
Paul was ſo much in love in that which the carnal
man loatheth ſo much, *i. e.* with Chriſts Croſs,
that he judged himſelf to know nothing elſe but
Chriſt crucified, he gloried in nothing elſe but
Chriſts Croſs. ---- Why ſhould we Chriſtians fear *Pag.*513.
death? Can death deprive us of Chriſt, who is all
our comfort, our joy, and our life? Nay forſooth;
But on the contrary Death ſhall deliver us from
this mortal body, which loadeth and beareth down
the Spirit, that it cannot ſo well perceive heavenly
things, in the which ſo long as we dwell, we are
abſent from the Lord. ---- And who that hath
a right knowledge of Chriſt our Saviour, that
he is the eternal Son of God, life, light, the
wiſdome of the Father, all goodneſs, all righteouſ-
neſs, and whatſoever heart can deſire, yea infinite
plenty of all theſe, above that that mans heart can
conceive or imagine (for in him dwelleth the ful-
neſs of the Godhead bodily) and alſo that he is gi-
ven us of the Father, and made of God to be our
wiſdome, our righteouſneſs, our holineſs, and our
redemption; who (I ſay) is that believeth this in-
deed that would not gladly be with his Maſter
Chriſt? ---- To die in the defence of Chriſts Go-
ſpel is our bounden duty to Chriſt, and alſo to our
neigh-

neigbour; to Christ, for he died for us, and rose that he might be Lord of all; and seeing he died for us, we also saith St. *John*, 1 *Joh.* 3. should jeopard, yea give our life for the Brethren. ---- Fare-
Pag. 514. well (dear Brethren) farewell, and let us comfort our hearts in all troubles and in death with the Word of God, for Heaven and Earth shall perish, but the Word of the Lord endureth for ever.

In his Lamentation for the change of Religion in *England*. ---- Of late in every Congregation throughout all *England* was made Prayer and Petition unto God to be delivered from the Tyranny of the Bishop of *Rome*, and all his detestable enormities, from all false doctrine and heresie, and now alas! Satan hath perswaded *England* by his falshood and craft to revoke her old godly prayer, *&c.* ----
Pag. 518. This is one maxime and principle in Christs Law, He that denieth Christ before men, him shall Christ deny before his Father and all his holy Angels in Heaven. ---- Now then seeing the doctrine of Antichrist is returned again into this Realm, and the higher Powers alas! are so deceived and bewitched, that they are perswaded it to be Truth, and Christs true Doctrine to be errour and heresie, and the old Laws of Anticrist are allowed to return with the power of their Father again. What can be hereafter looked for of Christians abiding in this Realm, but extreme violence of death, or else to deny their Master? ---- Therefore prepare and arm thy self to die, for both by Antichrists accustomable Laws, and Scripture Prophesies, there is no likelyhood of any other thing, except thou wilt deny thy Master Christ, which is the loss at the last of body and soul unto everlasting death. --- My counsel to such as are yet at liberty, is to flie from the plague and get them hence. I consider not onely

onely the subtilties of Satan, and how he is like to deceive (it it were possible) even the chosen of God, and also the great frailty, which is oftentimes more in a man, then he doth know in himself, and which in the time of temptation will utter it self; but also the examples of Christ, *Paul*, *Elias*, &c. and Christ saith, *When they persecute you in one City flie unto another.* ---- Truly before God I think that the abomination that *Daniel* propheſied of so long before, is now set up in the holy Place; the Doctrine of Antichrist, his Laws, Rites, and Religion contrary to Christ, and to the true serving and worshipping of God I understand to be that abomination; therefore now is the time in *England* for those words of Christ, *Then* (saith Christ) *they that be in* Jewry *let them flie into the Mountains, then* (saith he) *mark this then; for truly I am perswaded, and I trust by the Spirit of God that this then is commanded.* By those in *Jewry* I understand such who truly confess one Living God, and the whole truth of his Word after the Doctrine of Christs Gospel; these are bid in the time of Antichrists reign to flie into the Mountains, *i. e.* places of safeguard. The wo that followeth signifieth, that such *Pag.*519. are then in extreme danger who are letted by any means whatsoever, so that they be no wayes able to flie from the plague; and Christs bidding to pray that our flight be not in Winter, nor on the Sabbath day, bids us to pray that we may flie in time, and far enough from the danger of the plague.---- *Rev.* 18. The Angel cries mightily with a loud voice, *Flie my people out of* Babylon, *lest you be infected with her faults, and so be made partakers of her plagues; for her offences and sins are grown so great, that they come to Heaven:* Certainly the time doth approach, and the Lords day is at hand. *Paul* also

that

that bleſſed Apoſtle forbids us, 2 *Cor.6.* to joyn our ſelves with the unfaithfull, *&c.* This counſel to depart the Realm ſome good perſons may think good; others may think it may indeed by Gods Word be lawfully done, but not to be counſelled to be done; for they will peradventure ſay, We ſhould counſel a man alwayes to do that which is beſt of all, and of moſt perfection; but boldly in Chriſts Cauſe to ſpend a mans life is beſt of all, and of moſt perfection, and to flee may ſmell of cowardlineſs: whereas in many things that which is beſt for one, at ſometimes is not beſt for all at all times; and it is not meet for a child to covet to run before he can go. ---- But every true Chriſtian, either Brother or Siſter, after they be be called and brought into the wreſtling-place to ſtrive in Chriſts Cauſe for the beſt game, *i. e.* to confeſs the Truth of the Goſpel in hope of everlaſting life, ſhould not ſhrink, nor relent one inch, nor give back, whatſoever ſhall befall, but to ſtand to their tackle, and ſtick by it even unto death, as they will Chriſt ſhall ſtick by them at the later day. ---- Some may think they may ſtay and eſcape the danger notwithſtanding, by keeping their Faith and Religion cloſe to themſelves, inwardly worſhipping God in ſpirit and truth, and outwardly not tranſgreſſing common order. Whereas Gods Word requireth not onely the belief of the heart, but the confeſſion of the mouth, forbids not onely the thing that is evil, but to abſtain from all appearance of evil, and both conſenters and doers are accounted guilty by Gods Word, and we may not do evil that good may come thereof. Thy heart thou ſayeſt God ſhall have, and yet will ſuffer thy body to do the thing that God abhors: Take heed, O man, what thou ſayeſt, thou canſt not deceive the heart-ſearcher. To give God

*Pag.*520.

thy

thy heart is to give him thy whole heart, to love him, to dread him, and to trust in him above all other things, and he loveth God that keeps his commands; and to dread God above all other is rather willingly to incur the danger and perill of all fearfull things, then wittingly to do what God forbids, and to trust in him above all things is assuredly to trust to his promise of his reward and of his tuition, and of his goodness and mercy, and to prefer that above all things in the world, seem they never so strong, so wise, or so good. Now how canst thou say truly, that God hath thus thy heart, when thy deeds do declare far another thing? Thy body, O man, is Gods, and all the parts thereof, even as thy soul is; he made them both, and Christ with his blood redemed them both, and is Lord of both; for he hath bought them both dearly, and darest thou suffer any part of either of them to do service to Satan? Surely in so doing thou committest sacriledge, and dost rob God. ---- What is it to bear the mark of the Beast in the forehead, and in the hand, that St. *John* speaketh of? I suppose he bears the mark of the Beast in his forehead, which is not ashamed of the Beasts wayes, but will professe them openly; and he beareth his mark in the hand that doth the works, though he may be ashamed to own them. ---- It may be objected, *Pag.* 521. O Sir it is no small matter you speak of, to depart from a mans own Native Countrey into a strange Realm. Some have Lands and Possessions, which they cannot carry with them: Some have Father, Mother, Wife, Children, and Kinsfolk, from whom to depart is as hard a thing, and almost all one as to suffer death, &c.

I grant here thou mayest heap a number of worldly incommodities, which are very like to ensue

ensue the departure out of a mans own Countrey; but what of all these and a thousand more of the like sort? I will set against them all one saying of Christ, which to the true Christian is able to countervail all these, yea to weigh them down, *viz. If any man do come to me, and do not hate Father and Mother* (he means, and will not in his Cause forsake his Father and Mother) *&c. he cannot be my Disciple.* ---- It may further be objected; Alas! Sir, I am an impotent man, an aged man, a sick man, a lame man, or I have so many small Infants & a Wife which live by my labour, if I leave them they will starve, and I am not able to carry them with me, such is my state, what shall I do? O lamentable state! O sorrowfull heart that can neither depart, nor without extreme perill is able to tarry still! Of the state of such as are not able to flie the infection of the pestiferous plague of Antichrists abominations Christ lamenting, not cursing, saith, Wo be to the great bellied and travelling women, *&c.* For these my heart mourneth the more, the less I am able to give any comfortable counsel, but this, That alwayes as they look for everlasting life, they abide still in the confession of his Truth, whatsoever shall befall, and for the rest to put their trust wholly in God, who is able to save them against all appearance. And commonly in extremities, when all worldly comfort faileth, and the danger is at highest, then unto his he is wont after his accustomed mercy, to be most ready to put his helping hand; instance in *Daniel*, the three Children, *Paul* pluckt out of the mouth of the Lion, in the Mount God raised up most of the Judges for the delivering of
Pag. 522. his people. ---- As to such instances it may be objected these were special miracles of God which now are ceased; and to require them at Gods hands were

were it not to tempt God? I grant such were great wonderfull works of God, &c. but Gods hand is as strong as ever it was, and he is as good and as gracious as ever he was, but in such as are put to death for his sake he doth more, when in anguish of the torments he standeth by them, and strengthneth them in their faith to suffer in confession of the Truth the bitter pangs of death, &c. ---- To die in Christs Cause is an high honour, to the which no man should aspire, but to whom God vouchsafeth that priviledge; for no man is allowed to presume to take to himself any office of honour, but he which is thereunto called of God. *John* saith well, speaking of them which have obtained the Victory by the blood of the Lamb, and by the Word of his Testimony, that they loved not their lives even unto death. And our Saviour Christ saith, *He that shall lose his life for my Cause shall find it.* This manner of speech pertaineth not to one kind of Christians (as the worldly do wickedly dream) but to all, that truly pertain to Christ; for when Christ had called unto him the multitude together with his Disciples, he said unto them (Mark, he said not this unto his Disciples or Apostles only, but unto all) *Whosoever will follow me, let him forsake or deny himself*, &c. *for whosoever will to save his life, forsake me and my Truth, shall lose it, and whosoever shall lose*, &c. *Whosoever shall be ashamed of me and my words, i. e.* to confess me and my Gospel before this adulterous generation, *of him shall the Son of man be ashamed*, &c. Know thou, O man of God, that all things are ordained for the furtherance of thee towards thy salvation. *All things* (saith *Paul*) *work with the good to goodness*, &c. It is not as the wicked think, That poverty, adversity, sickness,

Pag. 523.

Rev. 12.

Mat. 16.

Mark 8.

tribulation, yea painfull death of the godly be tokens that God doth not love them, but even the clean contrary. ---- Now (thou, O man of God) for the Lords sake, let us not for the love of this life, tarry here too long, and be occasion of delay of that glorious consummation of all Christs Sufferers, in hope and expectation whereof the former Martyrs have departed in the Lord, and the which also the living indued with Gods Spirit, ought so earnestly to desire, *&c.* crying out, *Come Lord Jesus, come.* Then shall our weak body be transfigured and made like to Christs glorious body, and then shall we see, and have the unspeakable joy and fruition of the glorious Majesty of our Lord, even as he is. Who, or what then shall let us to jeopard? yea to spend this life, which we have here, in Christs Cause? in our Lord God his Cause? O therefore thou man of God, that art loaden, and so letted, like unto a great bellied woman, that thou canst not flie the plague, yet if thou lust after such things, as I have spoken of, stand fast whatsoever shall befall thee in thy Masters Cause, and take this thy letting to flie for a call from God to fight in thy Master Christs Cause. Of this be thou certain, they can do nothing unto thee, which thy Father is not aware of, or hath not foreseen before: they can do no more then it shall please him to suffer them to do for the furtherance of his glory, edifying of his Church, and thine own salvation. ---- O be not afraid, and remember the end. What I have spoken for the comfort of the big-bellied woman, I mean to be spoken likewise to the Captive and Prisoner in Gods Cause; for such I count to be as it were already summoned and pressed to fight under the Banner of the Crosse of Christ,

Rev. 22.

Christ, and as it were Souldiers allowed and taken up for the Lords Wars, to do their Lord and Master good and honourable service, and to stick to him even unto death, &c. To conclude, I say unto all that love Christ Jesus our Redeemer and Saviour, that love to follow the wayes of the holy Ghost, who is our Comforter and Sanctifier, that love Christs Spouse and Body, &c. yea, that love life and their souls health. Hearken my dear Brethren and Sisters, &c. to the Word of our Saviour Jesus Christ, spoken to his Apostles, and meant to all his in St. *Matthew*'s Gospel, Fear not them which kill the body, for they cannot kill the soul; but fear him, &c. --- The Lord grant us of his heavenly grace and strength, that here we may so confess him in this world amongst this adulterous generation, that he may confess us again at the last day before his Father, &c. ----

Pag. 524.
Mat. 10.

In his Reasons why Images should not be placed and erected in Churches. ---- First the words of the Command, *Exod.* 20. repeated more plainly, *Deut.* 27. where observe those words, Thou shalt not make to thy self, mean, to any use of Religion: and those, And setteth it in a secret place, imply, that no man durst then commit Idolatry openly. ---- The reason why God gave this general Prohibition is, lest thou being deceived, shouldst bow down to them, and worship them. This general Law is generally to be observed, though some be not hurt by them. *Moses* was not deceived or seduced by *Jethro*'s Daughter, nor *Boaz* by *Ruth*, a woman of *Moab*; yet the general Law was to be observed, Thou shalt not joyn thy children in marriage with strangers, least she seduce thy Son, &c. --- If by vertue of the second Commandment Images

Pag. 992.
Pag. 993.
Deut. 7.

were not lawfull in the Temple of the Jews, then by the second Command they are unlawfull in the Churches of Christians; but, &c. in the Tabernacle and Temple of God no Images were appointed openly to be set, nor by practice afterwards used or permitted, so long as Religion was purely observed; therefore, &c. For the second Command is moral and not ceremonial, &c. The Jews by no means would consent to *Herod*, *Pilate*, or *Petronius*, that Images should be placed in the Temple at Jerusalem, but rather offered themselves unto death, then to consent unto it. Besides that *Josephus* commends them for observing the meaning of the Law: sure they would not have endangered themselves so far, if they had thought Images had been indifferent in the Temple of God. ---- *Athanasius* tells us, The invention of Images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is wholly naught. ---- *Tertullian* expounding those words, Little Children, beware of Images, saith, That the meaning is, as if he had said, Little Children, keep your selves from the shape it self or form of them. Images in the Church either serve to edify, or to destroy. If they edify, then there is one kind of edification, which the Scriptures neither teach nor
1 *Cor.* 14. command, but always disallow: if they destroy, they are not to be in the Church. The Command of God is, Thou shalt not lay a stumbling-block before the blind, and cursed is he that maketh the blind wander in his way. Images are snares and
Pag. 994. traps for the feet of the ignorant. ---- Images do not stir up the mind to Devotion, but distract the mind from Prayer, hearing of Gods Word, &c. Hence in the Council-chamber of the *Lacedemonians*

ans no picture was suffered, least in Consultation of the weighty matters of the Commonwealth, their minds by the sight of the outward Image might be withdrawn or wander from the matter. ---- To allow a most certain peril for an uncertain profit, and the greatest danger for the smallest benefit, in matters of Faith and Religion, is a tempting of God, and a grievous offence. --- In the Primitive Church there were no Images in places of Assembly for Religion; this the Heathens objected to the Christians for a crime, as *Origen* and *Arnobius* testifie, *&c.* ---- *Lactantius* saith, It is not to be doubted that there is no Religion, whersoever is any Image. --- Not onely by *Varro*'s judgement, but also by St. *Augustine*'s approbation of *Varro*, the most pure and chast observation of Religion, and neareſt the Truth, is to be without Images. --- By the judgement of this ancient Father (*Epiphanius*) to permit Images in Churches is against the Authority of Scripture, meaning, against the second Commandment, *&c.* Besides *Epiphanius* doth reject not onely graven and molten, but painted Images. Again, he spared not the Image of Christ: yea, he did not onely remove it, but with a vehemency of zeal cut in pieces: and he is carefull that no such kind of painted Images be permitted in the Church. --- It is manifest to them that read Histories, that not onely Emperours, but also divers and sundry Councils in the East Church have condemned and abolished Images both by Decrees and Examples. --- But this notwithstanding experience hath declared, That neither Councils, nor Writings, Preachings, Decrees, making of Laws, prescribing of Punishments, have holpen against Images, to which Idolatry, *Pag.* 995. *Pag.* 996.

latry hath been committed, nor against Idolatry, whilst Images stood. ---

In his Letter to his Dear Brother, and Reverend
Pag. 147. Fellow-Elder in Christ *John Hooper*. ---- My dearly beloved Brother, &c. whom I reverence in the Lord, &c. Forasmuch as I understand by your works, that we throughly agree and wholly consent together in those things which are the grounds and substantial points of our Religion, against which the world so furiously rageth in our dayes, howsoever in time past by certain by-matters and circumstances of Religion, your wisdome and my simplicity (I grant) hath a little jarred, each of us following the abundance of his own sense and judgement. Now (I say) be you assured, that even with my whole heart, God is my witness, in the bowels of Christ, I love you in the Truth, and for the Truths sake, which abideth in us; and, as I am perswaded, shall by the grace of God abide in us for evermore.

Because the world, as I perceive, Brother, busily conspireth against Christ our Saviour, with all possible force and power, let us joyn hands together in
Pag. 148. Christ; and if we cannot overthrow, yet to our power, and as much as in us lies, let us shake those high Altitudes, not with carnal but with spiritual weapons. Let us also prepare our selves for death, by which after our short afflictions here, by the grace of our Lord Jesus Christ, we shall triumph together with him in eternal glory. I pray you Brother salute in my Name your Reverend Fellow-Prisoner and Venerable Father Dr. *Cranmer*, by whom, since the first day that I heard of his most godly and fatherly constancy, in confessing the Truth of the Gospel, I have conceived great consolation

lation and joy in the Lord. --- It will also be to me great joy to hear of your constancy and fortitude in the Lords Quarrel.

I am earnestly moved to counsel you, not to hasten the publishing of your Works, especially under your own Name, least your mouth should be stopped hereafter, and all things taken away from the rest of the Prisoners, whereby otherwise if it so please God, may be able to do good to many. Farewell in the Lord, my most Dear Brother. --- Once again and for ever in Christ, my most Dear Brother farewell.

Rieux.

Dionysius de Rieux was one of them who was first burned at *Melda*, or *Meaux* in *France*, *An.* 1528. for saying, That the Mass is a plain denial of the Death and Passion of Christ. He was alwayes wont to have in his mouth the Words of Christ, *He that denieth me before men, him also will I deny before my Father.* Fox, *Vol.* 2. *pag.* 128.

Rogers.

Mr. *John Rogers* preaching at *Paul's* Cross even after Queen *Mary* was come to the Tower of *London*, confirmed the Truth of that Doctrine which he and others had there taught in King *Edward's* dayes, exhorting the people constantly to remain in the same, and to beware of all pestilent Popery, Idolatry and Superstition. For that Sermon he was called in Question. Fox, *Vol.* 3. *pag.* 119.

In his Examination and Answer *Jan.* 22. 1555. ---- I never granted King *Henry* the Eighth to have any Supremacy in spiritual things, as are the forgiveness of sins, giving of the holy Ghost, authority to be a Judge above the Word of God. *Pag.* 120.

--- The Chancellor asserting, That the Parliament

ment that abolished the Popes Supremacy was with most great cruelty constrained thereunto. He answered, With cruelty? Why then I perceive that you take a wrong way with cruelty to perswade mens consciences; for it should appear by your doings now, that the cruelty then used hath not perswaded your consciences. How would you then have your consciences perswaded with cruelty?---

Pag. 122. Sir *Richard Southwell* telling him, That he would not burn in this year, when it cometh to the Purpose: he answered, Sir, I cannot tell, but I trust to my Lord God, yes; lifting up his eyes to Heaven.--- I desire the hearty and unfeigned help of the Prayers of all Christs true Members, the true Imps of the true unfeigned Catholick Church, that the Lord God of all consolation will now be my comfort, aid, strength, buckler and shield, as also of all my Brethren that are in the same case and distress, that I and they all may despise all manner of threats and cruelty, and even the bitter burning fire, and the dreadfull dart of death, and stick like true Souldiers to our dear and loving Captain Christ, our onely Saviour and Redeemer, and the onely true Head of the Church, that doth all in us all, which is the property of an Head, and that we do not traiterously run out of his Tents, or rather out of the plain field from him, in the greatest jeopardy of the battel, but that we may persevere in the fight (if he will not otherwise deliver us) till we be most cruelly slain of his enemies: For this I most heartily, and at this present with tears most instantly and earnestly desire and beseech you all to pray.

In his second Examination and Answer *Jan.* 28, 29. 1555. --- Should (said the Chancellor) when the Parliament hath concluded a thing, any private per-

perſon have authority to diſcuſs, whether they had done right or wrong? No, that may not be. I anſwered ſhortly, That all the Laws of men might not, neither could rule the Word of God, but that they all muſt be diſcuſſed and judged thereby, and obey thereto: and neither my conſcience, nor any Chriſtians could be ſatisfied with ſuch Laws, as diſagreed from that Word.

---- Mr. *Hooper* and Mr. *Cardmaker* were examined before me. The Lord grant us grace to ſtand together, fighting lawfully in his Cauſe, till we be ſmitten down together, if the Lords Will be ſo to permit it; for there ſhall not an hair of our heads periſh againſt his Will, but with his Will; whereunto the ſame Lord grant us to be obedient unto the end and in the end. *Amen*. Sweet, mighty and mercifull Lord Jeſus, the Son of *David*, and of God. *Amen*, *Amen*, let every true Chriſtian ſay and pray. *Pag.* 123.

---- I told the Chancellor, That I would not be out of the Catholick Church, but into his Church by Gods grace, I would never come. Well (ſaid he) then is our Church falſe and Antichriſtian? Yes ſaid I. ---- When I deſired leave to confirm my Doctrine by writing, you would not grant it, becauſe I was a private perſon, and the Parliament was above the Authority of all private Perſons; and therefore the ſentence thereof might not be found fault with, *&c.* And yet my Lord (ſaid I) I can ſhew that one man hath come into a general Council, and after the whole had agreed upon an Article, hath by the Word of God declared ſo pithily that the Council had erred in declaring the ſaid Article, that he cauſed the whole Council to alter their Act. ---- *Panormitanus* alſo (ſaid I) ſaith, That *Pag.* 124.

unto

unto a ſimple Lay-man that bringeth the Word of God with him, there ought to be given more credit, then to a whole Council aſſembled together.

---- The Chancellor facing me, and hoping to daſh me out of Countenance, I told him, in that Cauſe, being Gods Cauſe, he ſhould not make me afraid to ſpeak. ----

I was never the worſe but the better to be earneſt in a juſt and true cauſe, and in my Maſter
Pag. 125. Chriſts matters. ---- When *Winchester* had read the Condemnation, he declared that I was in the great curſe, *&c.* Well my Lord (ſaid I) here I ſtand before God and you, and all this honourable Audience, and take him to witneſs, that I never wittingly nor willingly taught any falſe Doctrine; and
Pag. 126. therefore have I a good conſcience before God and all good men. I am ſure you and I ſhall come before a God that is righteous, before whom I ſhall be as good a man as you: and I nothing doubt but that I ſhall be found there a true Member of the true Catholick Church of Chriſt, and everlaſtingly ſaved: and as for your falſe Church, ye need not to excommunicate me forth of it, I have not been in it theſe twenty years, the Lord be thanked therefore. But now ye have done what ye can, my Lord, I pray you yet grant me one thing, that my poor wife being a ſtranger, and having ten children by me, may come and ſpeak with me as long as I live. She ſhall not come at thee ſaid he. Then I have tried out all your charity ſaid I. ---- Two things more I purpoſed to have touched, if I could have been permitted: The one, how it was lawfull for a private man to reaſon and write againſt a wicked Act of Parliament, or ungodly Council, *&c.* The other was to prove, that Proſperity was not alwayes a token

en of Gods love. For the first --- I shall adde one example more. The high Priests, the Elders, Scribes and Pharisees decreed in their Council, and gave the same command to the Apostles, that they should not preach in the Name of Christ, as ye have also forbidden us. Notwithstanding when they were charged therewithall, they answered, We ought more to obey God then man. Even so we may answer you, God is more to be obeyed then man; and your wicked Laws cannot so tongue-tie us, but we will speak the Truth. The Apostles were beaten for their boldness, and they rejoyced that they suffered for Christs Cause. Ye have also provided rods for us, and bloody whips; yet when ye have done that which Gods Hand and Counsel hath determined, that ye shall do, be it life or death, I trust that God will so assist us by his holy Spirit and Grace, that we shall patiently suffer it, and praise God for it. And whatsoever become of me and others, which now suffer for speaking and professing the Truth, yet be ye sure that Gods Word will prevail and have the upper hand, when your bloody Laws and wicked Decrees, for want of sure foundation, shall fall in the dust. ---- For the second point. ---- It may please your Lordship to understand, That we poor Preachers whom you so evil intreat, did most boldly and plainly rebuke the evil government of those under King *Edward* in many things, especially their covetousness, and neglect and small regard to live after the Gospel, as also their negligence to occasion others to live thereafter. I might instance in what I once did at *Paul*'s Cross, for which I was fain to answer before all the Council, and many of my Brethren did the like; so that we for the not rebuking of their faults, shall not answer before God, nor

Pag. 127. *Acts* 5.

nor be blame-worthy before men. --- I am an *English* man born, and God knoweth do naturally wish
*Pag.*128. well to my Countrey. I have often proved that the things which I have much feared should come to pass, have indeed followed. I fear you have and will with your Governing bring *England* out of Gods Blessing into a warm Sun. I pray God I may fail of my guessing in this behalf: but truly that (*Englands* welfare) will not be with expelling the true Word of God out of the Realm, and the shedding innocent blood. --- Gods works are wonderfull and incomprehensible by mans Wisdome, *&c.*
Jer. 12. He hath put his Beloved and Dear Heart into his enemies hands. ---- This to worldly wise men is a madness above all madness, and yet God doth this. ---- Can the world shew the cause? ---- This I am right sure of, that it was not because they were in Heresies, and subject to false gods services, and idolatry, and their enemies men of God, and beloved of God. --- The *Herods* and *Pharaohs* plainly determined, that if the men which they killed and handled evil had been Gods people, God would never have suffered them to come into their hands, but rather have done the contrary, and have let *John Baptist* kill *Herod*, and the *Israelites Pharaoh* and *Nebuchadnezzar*. Even the like is now to be seen in us, and in our most cruel adversaries. They are not therefore the Catholick Church, because our mercifull God hath at this present given our lives into their hands: neither are we therefore Hereticks,
John 1. because we suffer punishment at their hands. --- The
Acts 16. holy men of God recorded in Scripture, were in
Acts 17. their dayes accounted to be Hereticks, Seditious,
Acts 21. and Disturbers of the whole world. ---- But here
Acts 22. they will cry out, Lo these men will be still like
*Pag.*129.

John

hn Baptists, the Apostles and Prophets, *&c.* I an-
er, We make not our selves like to them in doing
racles, *&c.* but onely in this, in Doctrine, and in
ffering persecution and infamy for the same. We
ve preached their very Doctrine, and none other
ing, and for this Cause we suffer the like reproach,
ame, and rebuke of the world, and the like per-
cution, loling of our goods and lives, forsaking (as
r Master Christ commandeth) Father, Mother,
ster, Brethren, Wives, Children, and all
at there is, being assured of a joyfull Resur-
ction, and to be crowned in glory with them,
cording to the infallible Promises made unto
in Christ, our onely and sufficient Mediatour,
c. ---- But let us now consider, that if it be
ods good will and pleasure to give his own
eloved heart, *i.e.* his beloved Church and the
embers thereof, into the hands of their Enemies,
chasten, try, and prove them, and to bring them
the true unfeigned acknowledging of their own
tural stubbornness, disobedience towards God
nd his Commands, as touching the love of God
nd their Brethren, and their natural inclination
nd readiness to love Creatures, to seek their own
fts, and pleasures, *&c.* to promote repentance in
em, and crying to God for forgiveness, and for
e aid of the Spirit daily to mortifie those evil de-
res and lusts, *&c.* with many other causes. What
oth he hereafter with those Enemies, into whose
ands he hath given his tenderly beloved Darlings?
e destroyeth and damneth the impenitent Ene-
ies, as is evident in *Herod*, *Pharaoh*, *&c.* ---- And
hink ye that bloody butcherly Bishop of *W.* and
is most bloody Brethren shall escape? or that
England shall not for their offences, and especially
for

for the maintenance of their Idolatry, and wilful following of them, not abide a great brunt? Yet undoubtedly. If God look not mercifully on *England*, the seeds of utter destruction are sown in already, *&c.* ---- Spite of *Nebuchadnezzar's* beard and maugre his heart, the captive, inthralled, and miserable Jews must come home again, and have their City and Temple builded up again by *Zerubbabel*, *&c.* and *Babylon's* Kingdome must go to ruine and be taken of Strangers, the *Persians* and *Medes*. So shall the dispersed *English* Flock be brought again into their former estate, or to a better, *&c.* and our bloody Babylonical Bishops, *&c.* brought to utter shame and ruine; for God cannot, and undoubtedly will not for ever suffer their abominable lying false doctrine, their hypocrisie, bloodthirst, whoredome, idleness, their pestilent life, pampered in all kind of pleasure, their Thrasonical boasting pride, their malicious, envious, and poysoned stomacks, which they bear towards his poor and miserable Christians. If judgement begin at the House of God, *&c.*

Pag. 130.

The morning that he should be burnt, he was found fast asleep, so that he could scarce with much jogging be awakened. At last being raised and waked and bid to make haste; Then (said he) if it be so, I need not to tie my Points. So little daunted was this *Proto Martyr*, of all the blessed Company that suffered in Queen *Mary's* dayes, at the tidings of death and of such a death.

After he was degraded by *Bonner* but one Petition, *viz.* That he might talk a few words with his Wife before his burning, but that would not be granted. Probably he desired to speak to her, that he might reveal where he had hid the Book he had writ

writ of his Examinations and Anſwers: But mans malice could not hinder Gods Providence from bringing that Book to his Wifes hands after his death out of the blind corner in the Priſon, where he had hid, and where it could not be found by his enemies, though they made diligent ſearch for his Papers.

When he was in Priſon he told the Printer of Mr. *Fox's Acts and Mon.* who was then a Priſoner alſo for Religion, thus, Thou ſhalt live to ſee the alteration of this Religion, and the Goſpel to be freely preached again, and therefore have me commended to my Brethren, as well in Exile, as others, and bid them be circumſpect in diſplacing the Papiſts, and putting good Miniſters into Churches, or elſe their end will be worſe then ours. *Pag.* 131.

Whilſt he was a Priſoner in *Newgate* he had deviſed, that he with his Fellows ſhould have but one meal a day, they paying for two, the other meal ſhould be given to thoſe that lacked on the other ſide of the Priſon: but their Keeper would not ſuffer it.

The Lords Day before he ſuffered he drank to Mr. *Hooper*, being then underneath him, and ſaid, That there never was a little Fellow, that would better ſtick to a man, then he would ſtick to him: Suppoſing they ſhould both be burnt together. But it hapned otherwiſe.

As he was to be brought out of *Newgate* to *Smithfield*, Mr. *Woodroſe*, one of the Sheriffs, came to him, and asked him if he would recant? That which I have preached (ſaid Mr. *Rogers*) I will ſeal with my blood. Then (ſaid the Sheriffe) thou art an Heretick. That ſhall be known (ſaid he) at the day

day of Judgement. Well (said *W.*) I will never pray for thee. But (said he) I will pray for you.

A little before his burning at the Stake, his Pardon was brought to him, if he would recant: but he utterly refused it.

His Wife and Children being eleven in number, ten that could go, and one sucking on the Breast, met him by the way as he was going towards *Smithfield*: but this sight, grievous indeed to flesh and blood, could nothing move him.

As he was burning, he washed his hands (as it were) in the flame.

Romanus.

Fox, *Vol.* 1. *pag.* 115. When *Galerius* with *Asclepiades* invaded the City of *Antioch*, by force of Armes to drive the Christians to renounce their pure Religion, *Romanus* ran to the Christians, at that time congregated together, and declared that the Wolves were at hand, that would devour the Christian Flock; but fear not (said he) neither let this imminent peril disturb you my Brethren. Hereupon old Men and Matrons, Fathers and Mothers, young Men and Maidens were most ready to shed their blood in the *Pag.* 116. defence of their Christian Profession. ---- *Romanus* so encouraged them, that they did not stick to offer their naked throats, wishing gloriously to die for the Name of their Christ.

Whereupon *Romanus* was brought before the Emperour, who said, What? art thou the Author of this sedition? art thou the cause why so many shall lose their lives? By the gods I swear thou shalt smart for it; and first in thy flesh shalt thou suffer the pains, whereunto thou hast encouraged the hearts of thy fellows. *Romanus* answered, Thy sentence, O Emperour, I joyfully embrace. I refuse

fuse not to be sacrificed for my Brethren, and that by as cruel means, as thou canst invent: And whereas thy Souldiers were repelled from the Christian Congregation, that so hapned, because it lay not in Idolaters and worshippers of Devils to enter into the holy House of God, and to pollute the Place of true Prayer.

When the Tormenters would not truss him up and draw out his Bowels, because he was of noble Parentage; the Captain commanded him to be scourged with Whips with knaps of Lead at the ends. Instead of tears, sighs, and groans, *Romanus* sung Psalms all the time of his whipping, requiring them not to favour him for his noble Birth. Not the blood of my Progenitors (said he) but Christian Profession maketh me Noble.

When the Captain commanded his Sides to be lanced with Knives, until the Bones appeared white again: Sorry am I, O Captain (said he) not that my flesh shall be thus cut and mangled; but for thy cause am I sorrowfull, who, being corrupted with damnable errours, seducest others.

He preached the second time the living God, and the Lord Jesus Christ, his welbeloved Son, and eternal life through faith in his blood; together with the abomination of idolatry, *&c.* Whereupon his face was buffeted, his eye-lids torn with their nails, his cheeks scotched with knives, the skin of his beard was plucked by little and little from the flesh, *&c.* Thereupon the meek Martyr said, I thank thee, O Captain, that thou hast opened unto me many mouths, whereby I may preach my Lord and Saviour Christ: Look how many wounds I have, so many mouths I have lauding and praising God.

When the Captain blaſphemingly ſaid, Thy crucified Chriſt is but a yeſterdays God; the gods of the Gentiles are of moſt Antiquity. *Romanus* deſired the Captain to hear what a Child of ſeven years of age would ſay. His requeſt being granted, Tell me my Babe (ſaid *Romanus*) whether thou think it reaſon that we worſhip one Chriſt, and in Chriſt one Father, or elſe that we worſhip infinite gods? To whom the Babe anſwered, That certainly whatſoever it be that men affirm to be God muſt needs be One; which with One is one and the ſame: and in as much as this One is Chriſt, of neceſſity Chriſt muſt be the true God; for that there be many gods we Children cannot believe.

The Captain hereat amazed, ſaid, Thou young Villain and Traitor, where and of whom learnedſt thou this Leſſon? Of my Mother (ſaid the Child) with whoſe milk I ſucked in this Leſſon, that I muſt believe in Chriſt.

The Captain thereupon commanded the Child to be hoiſed up and ſcourged. The joyfull Mother onely ſaw that fight with dry eyes: yea, ſhe rebuked her ſweet Babe for craving a draught of cold water. She charged him to thirſt after the Cup, that the Infants of *Bethlem* once drank of, forgetting their Mothers Milk and Paps. She willed him to remember little *Iſaac*, who beholding the Sword wherewith, and the Altar whereon he ſhould be ſacrificed, willingly proffered his tender neck to the dint of his Fathers Sword.

Then the butcherly Tormentor pluckt the skin from the Crown of his head, hair and all. The Mother cried, Suffer my Child, anon thou ſhalt paſs to him, that will adorn thy naked head with a Crown of eternal Glory. The Child received

ved the ſtripes with a ſmiling countenance.

As they laid hands on *Romanus*, to carry him to the place of Execution, he looked back, and ſaid, I appeal from this thy tyranny, O Judge unjuſt, unto the righteous Throne of Chriſt, that upright Judge; not becauſe I fear thy cruel torments and mercileſs handlings, but that thy judgements may be known to be cruel and bloody.

When the Tormentor required the Child of the Mother, who had taken it up in her arms, ſhe kiſſing it, delivered the Babe, and ſaid, Farewell my ſweet Child; and as the Hangman was cutting off its head, ſhe ſang, *Pag.* 117.

All laud and praiſe, with heart and voice,
O Lord, we yield to thee:
To whom the death of all thy Saints
We know moſt dear to be.

When *Romanus* was caſt into the fire, he ſaid he ſhould not burn. Accordingly a great ſtorm aroſe (as it is reported) and quenched the fire.

Then his Tongue was cut out. Nevertheleſs he ſpake, ſaying, He that ſpeaketh Chriſt, ſhall never want a Tongue. Think not that the Voice, that uttereth Chriſt, hath need of the Tongue to be the Miniſter.

Euſebius ſaith, That by his conſtancy in enduring his Tongue to be pull'd out of his Mouth, he really declared to all, that a divine Vertue is never wanting to any, who ſuffer for godlineſs ſake, which doth both mitigate their griefs, and corroborateth their hearts. *Euſeb. Hiſt. Eccl. Lib. 8. Cap. 10. Pag.* 320.

This valiant Souldier of Chriſt was not at all,

terrified thereat, but of his own accord put out his Tongue, and willingly yielded the same to the Tormentors hands.

Then he was clapt in Prison again, and there a long while cruelly tormented, and at last in the year 306. strangled, and thereby according to his own desire was crowned with Martyrdome.

Roper.

Fox, *Vol.* 3. *pag.* 537. *George Roper*, a young man, at his coming to the Stake, putting off his Gown, fetcht a great leap. So soon as the flame was about him, he put out both his arms from his body like a roode, and so stood stedfast, not plucking his arms in at all, till the fire had consumed them, and burnt them off.

Rough.

Fox, *Vol.* 3. *pag.* 860. Mr. *John Rough*, a famous *Scotch* Minister in *England* in King *Edward*'s dayes, at the beginning of Queen *Mary*'s reign fled into *Frizeland* with his Wife, where he laboured for his living in knitting of Caps, Hose, *&c.* till lacking of Yarn, *&c.* he came over into *England* to provide for the maintenance of his Occupation; and at *London* hearing of the secret Society and holy Congregation of Gods Children there assembled, he joyned himself unto them; and afterwards being elected their Minister, continued for some time in fellowship with them, teaching and confirming them in the Truth and Gospel of Christ. But not long after he was by a false Brothers treachery taken, and clapt in *Newgate*.

Pag. 862. When he was before *Bonner*, he told him, That he utterly detested the Service then used, and that if he should live as long as did *Methuselah*, yet he would never come to hear the abominable Mass, and other Service, being as it was then.----

Dr.

Dr. *Watſon* then Biſhop of *Lincoln*, being at his Examination, urged that he had done more hurt in the North Parts in King *Edward*'s dayes, then an hundred beſides, &c. Why Sir (ſaid Mr. *Rough*) Is this the reward I have for ſaving your life in thoſe dayes?

He ſaid, he had lived thirty years, and yet had never bowed his knee to Ball.

Before *Bonner* he affirmed, That he had been twice at *Rome*, and there had ſeen plainly with his eyes, that the Pope was the very Antichriſt; for he ſaw more reverence given to him, then to that which they accounted their God.

Mr. *Rough* having been at the burning of *Auſtoo* in *Smithfield*, and returning homeward again, met with one that as'd him, where he had been? I have been (ſaid he) where I would not for one of mine eyes but I had been. Where have you been? replied his Friend. Forſooth (ſaid he) to learn the way. And ſo he told him, he had been at the burning of *Auſtoo*, where ſhortly after he was burned himſelf.

In his Letter to ſome Friends. ---- The comfort of the Holy Ghoſt make you able to give conſolation to others, in theſe dangerous dayes, when Satan is let looſe, but to the trial onely of the choſen, when it pleaſeth our God to ſift his Wheat from the Chaffe. ---- I ſpeak to Gods glory; my care in my great temptations was to have the ſenſes of my ſoul open, to perceive the Voice of God, ſaying, *Whoſoever denieth me before men, him will I deny before my Father and his Angels*: And to ſave the life corporal, is to loſe the life eternal: and he that will not ſuffer with Chriſt, ſhall not reign with him. Therefore, moſt tender Ones, I have

by Gods Spirit given over the flesh, with the fight of my soul, and the Spirit hath the victory. The flesh shall now ere it be long, leave off to sin: the Spirit shall reign eternally. I have chosen Death to confirm the Truth by me taught. What
Pag. 863.
can I do more? Consider with your selves, that I have done it for the confirmation of Gods Truth. Pray that I may continue to the end. The greatest part of the assault is past, I praise my God. I have in all my assaults felt the present aid of my God, I give him most hearty thanks therefore. Look not back, nor be ye ashamed of Christs Gospel, nor of the bonds I have suffered for the same. ---- It is no time for the loss of one man in the Battel for the Camp to turn Back. Up with mens hearts; blow down the dawbed Walls of Heresie. Let one take the Banner, and the other the Trumdet; I mean, not to make corporal resistance, but pray, and ye shall have *Elias* defence, and *Elizeus* company to fight for you. The Cause is the Lords. ----My heart with pangs of death is assaulted: but I am at home yet with my God alive. Pray for me, &c. ----

From Newgate *Prison in haste, the day of my Condemnation.*

J. R.

In his Letter to the Congregation two dayes before he suffered. ---- Whosoever will live godly in Christ Jesus, must suffer persecution; for it is given unto them not onely to believe, but to suffer: and the Servant or Scholar cannot be greater then his Lord or Master; but by the same way the Head is entred, the Members must follow. ---

My

My dear soul is departing this Life to my great advantage; I make change of mortality for immortality, of corruption to put on incorruption, to make my body like to the Corn cast into the ground, which except it die first it can bring forth no good fruit. ---- Happy are they that die in the Lord, which is to die in the Faith of Christ, professing and confessing the same before many Witnesses. ---- What a Journey (by Gods power) I have made these eight dayes, is above flesh and blood to bear: but (as *Paul* saith) *I may do all things through him, who worketh in me, Jesus Christ.* My course (Brethren) I have run, I have fought a good fight, the Crown of Righteousnes is laid up for me, my day to receive it is not long to. Pray (Brethren) for the enemy doth yet assault. ---- Be not ashamed of the Gospel of the Cross, by me preached, nor of my suffering; for with my blood I affirm the same. I go before. I suffer first the baiting of the Butchers Dogs; yet I have not done what I should have done. ---- What was undone, impute that to frailty and ignorance, and with your love cover that which was and is naked in me. God knoweth ye are all tender to me. My heart burfteth for the love of you. Ye are not without the great Paitour of your souls, who so loveth you, that if men were not to be found (as God be praised there is no want of them) he would cause stones to minister unto you. Cast your care on that Rock, the wind of temptation shall not prevail. Fast and pray; for the dayes are evil. Look up with your eyes of hope; for your redemption is not far off, (but my wickedness hath deserved that I shall not see it) and also that which is behind of the blood of our Brethren, which

Pag. 864. shall also be laid under the Altar, shall cry for your relief. ----

The *Friday* at night before Mr. *Rough* was taken, being in his Bed he dreamed, That he saw two of the Guard leading *Cuthbert Sympson* (Deacon of the said Congregation) and that he had the Book about him, wherein were written the Names of all them, that were of the Congregation. Afterwards he awaked, and having told the dream unto his Wife, after some time spent in reading, he fell asleep again, and dreamed the same dream again: and awaking, told his Wife his dream, and said, O Brother *Cuthbert* is gone. And whilst he was making ready for to go and see how it was with him, Mr. *Sympson* came into Mr. *Rough*'s House, and brought the Book with him. Mr. *Rough* having told him his dream, perswaded him to carry the Book no more about with him: which he was loth to promise; because (said he) dreams are but fancies, and not to be credited. Then Mr. *Rough* straitly charged him in the Name of the Lord to do it. Whereupon Mr. *Sympson* left the Book with Mrs. *Rough*. And so the Congregation was preserved.

Pag. 865. The next night Mr. *Rough* dreamed, That he himself was forcibly carried to the Bishop, and that the Bishop pluckt off his beard, and cast it into the fire, saying these words, Now I may say, I have had a piece of an Heretick burned in my House. And so accordingly it came to pass.

Rose.

Fox, *Vol.* 3. *Pag.* 933. Mr. *Thomas Rose* born at *Exmouth* in *Devon*, when he was first taken, was sorely stocked in Prison. The Stocks were very high and great; so that day and night he did lie with his back on the ground,

ground, upon a little ſtraw, with his heels ſo high, that by means the blood was fallen from his feet, his feet were without ſenſe for a long time.---His Mother might not be ſuffered to ſee him. --- Afterwards *Cranmer* ſet him at liberty. ---

When he was brought before *Gardiner*, being taken at *Box* in *London* with five and thirty more, *Winchester* told him, That he would know who were his Maintainers, or elſe he would make him a foot longer. My Lord (ſaid he) you ſhall do as much as pleaſeth God, and no more, yet the Law is in your hand; but I have God for my Maintainer, and none other. *Pag.* 934

At his ſecond Examination the Chancellour ask'd him, What he ſaid to the real preſence in the Sacrament? I will right right well (ſaid he) you are made an inſtrument to ſeek innocent blood: Well, you may have it, if God permit, it is preſent, and at hand; for I came not hither to lie, but to die (if God ſee it good) in defence of that which I have ſaid: Wherefore you may begin when you think good, *&c.* ---- *Pag.* 935.

At his third Examination the Biſhop ſaying, Ah Sirrah, you will admit nothing but Scripture, I ſee well: No truly my Lord (ſaid he) I admit nothing but Scripture for the Regiment of the Soul; for Faith cometh by hearing, and hearing by the Word of God; and where the Word of God is not, there ought no belief to be given; for whatſoever is not of Faith is ſin. ---

Roth.

Richard Roth in his Letter to certain Brethren and Siſters condemned at *Colcheſter*, and ready to be burned for the teſtimony of the Truth. ---- O dear Brethren and Siſters, how much have you Fox, *Vol.* 3. *pag.* 848.

to

to rejoyce in God, that he hath given you such faith to overcome this blood-thirsty Tyrant thus far? And no doubt but he that hath begun that good work in you, will fulfill it to the end. O dear Hearts in Christ, what a Crown of Glory shall ye receive with Christ in the Kingdome of God? Oh that it had been the good will of God, that I had been ready to have gone with you. I lie in my Lords Little-ease in the day, and in the night in the Cole-house alone, and we look every day when we shall be condemned; but I lie still at the Pools brink, and every man goeth in before me; but we abide patiently the Lords leisure, with many Bands, in Fetters and Stocks, by the which we have received great joy in the Lord. And now fare you well dear Brethren and Sisters in this World, but I trust to see you in the Heavens face to face. ---- How blessed are you in the Lord, that God hath found you worthy to suffer for his sake. ---- O be joyfull even unto death. *Fear it not*, saith Christ, *for I have overcome death.* ---- Be strong, let your hearts be of good comfort, and wait you still for the Lord. He is at hand. The Angel of the Lord pitcheth his Tent round about them that fear him, and delivereth them which way he seeth best; for our lives are in the Lords hands, and they can do nothing unto us, before God suffer them: Therefore give all thanks to God. O dear Hearts, you shall be clothed with long white Garments upon the Mount *Sion*, with the multitude of Saints, and with Jesus Christ our Saviour, who will never forsake us. O blessed Virgins, you have played the wise Virgins part, in that you have taken Oyl in your Vessels, that ye may go in with the Bridegroom,

when

when he cometh, &c. but as for the foolish, they shall be shut out; because they made not themselves ready to suffer with Christ, neither go out to take up his Cross. O dear Hearts, How precious shall your death be in the sight of the Lord? for dear is the death of his Saints. O fare you well, and pray. The grace of our Lord Jesus Christ be with you all. *Amen, Amen.* Pray, pray, pray.

By me R. R. *written with mine own blood.*

The Bishop asking him what he thought of his Fellow-Prisoner *Ralf Allerton*; He answered, That he thought him to be one of the elect Children of God; and if he were put to death for his Faith and Religion, he thought he should die a true Martyr.

The Bishop asking him how he did like the Order and Rites of the Church, then used here in *England*; He said, That he ever had, and then did abhor the same with all his heart.

Being perswaded to recant, and ask mercy of the Bishop: No (said he) I will not ask mercy of him, that cannot give it.

Raught.

A *Suffolk* man (so called) and his Wife and several others, being rebuked for going so openly, and talking so freely: Their answer was, They acknowledged and believed, and therefore they must speak: and that their tribulation was by Gods good will and providence, and that his Judgements were right to punish them with others for their sins: and that of very faithfulness and mercy

Fox, *Vol.* 3. pag. 704.

mercy God had cauſed them to be troubled bled: and that one hair of their heads ſhould not periſh before the time; but all things ſhould work unto the beſt to them that love God: and that Chriſt Jeſus was their life and onely righteouſneſs: and that onely by faith in him, and for his ſeke all good things were freely given them, alſo forgiveneſs of ſins, and life everlaſting.

Rupea.

The Mirrour of Martyrs, pag. 310.

You may (ſaid *Caſtalia Rupea*) throw my body from this ſteep Hill, yet will my ſoul mount upward again. Your blaſphemies more offend my ſoul, then your torments do my body.

Ruſſel.

The Eccleſiaſtical Hiſtory of Scotland, pag. 24.

Jeremy Ruſſel being apprehended in the Dioceſs of *Glaſgow* in *Scotland*, *A.* 1539. and railed upon, anſwered, This is your hour and power of darkneſs. Now ſit ye as Judges, and we ſtand wrongfully accuſed, and more wrongfully to be condemned; but the day ſhall come, when our innocence ſhall appear, and that ye ſhall ſee your own blindneſs, to your everlaſting confuſion. Go forward, and fulfill the meaſure of your iniquity.

He comforted his Fellow-Priſoner *Alexander Kennedy* (of whom ſee the ſecond Part under *K.*) ſaying, Brother fear not, more mighty is he that is in us, then he that is in the world: the pain that we ſhall ſuffer is ſhort, and ſhall be light; but our joy and conſolation ſhall never have end: and therefore let us contend to enter in unto our Maſter and Saviour by the ſame ſtrait way, which he hath taken before us: Death cannot deſtroy us; for it is deſtroyed already by him, for whoſe ſake we ſuffer. *Rycetto.*

Rycetto.

Mr. *Anthony Rycetto* of *Vincence* being condemned to be drowned, his Son, about twelve years of age, comieg to vilit him, beſought him with tears to yield, and to ſave his life, that he might not be left fatherleſs. *A true Chriſtian* (ſaid his Father) *is bound to forego Goods, Children, yea, and life it ſelf, for the maintenance of Gods honour and glory.* Foo, *Vol.* 3. *cont. pag.* 44.

A Captain telling him, That *Francis Sega* was reſolved to recant: *What tell you me* (ſaid he) *of* Sega? *I will perform my vows unto the Lord my God.*

A Prieſt preſenting him with a wooden Crucifix, exhorting him to return, and to die in the favour of God, reconciling himſelf to the Church of *Rome*, the holy Spouſe of Chriſt: But he rejected the Crucifix, and beſought the Prieſt to come out of the ſnare of the Devil, to cleave to Jeſus Chriſt, and to live, not according to the fleſh, but after the Spirit. *If you do otherwiſe* (ſaid he) *aſſure your ſelves your unbelief will bring you into that Lake of fire, that ſhall never be quenched; for though you confeſs with your mouth that you know Jeſus Chriſt, yet you not onely deny him by your works, but you perſecute him in his Members, being bewitched by the Pope, the open enemy of the Son of God.*

As he was carrying to be drowned, becauſe it was very cold, he called for his Cloke, which they had taken from him. Whereupon the Wherry-man ſaid unto him, Feareſt thou a little cold? What wilt thou do, when thou art caſt into the Sea? Why art not thou carefull to ſave thy ſelf from drowning? Doſt not thou ſee that the poor Flea skips hither and thither, to ſave her life?

His

His answer was, *And I am now flying to escape eternal death.*

Being arrived at the place where he was to suffer, the Captain put a Chain of Iron about his middle, with a very heavy Stone fastned thereto: Then *Rycetto* lifting his eyes to Heaven, said, *Father forgive them; for they know not what they do.* And being laid on the Planck, he said, *Lord Jesus, into thy hands I commend my spirit.*

FINIS.